

NOT TO BE TAKEN
FROM THE LIBRARY

BURDICK

Marjorie Bu

378.744
BO
AM 1328
bu
copy 1

Boston University
College of Liberal Arts
Library

THE GIFT OF the author

July, 1929

378.744

BO
AM 1928

bu
copy 1

Ideal
Double Reversible
Manuscript Cover
PATENTED NOV. 15, 1898
Manufactured by
Adams, Cushing & Foster

28-6 $\frac{1}{2}$

p5352

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

LIFE VALUES IN SUMMER CAMPS

Submitted by

Marjorie Janette Burdick

(A. B., Milton College, Milton, Wisconsin, 1919)

In partial fulfilment of requirements for

the degree of Master of Arts

1928

BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY

Camps
Title
Series

July 1928
p 5352

upstairs
378.744
30
AM 1928
Bu
copy 1

LIFE VALUES IN SUMMER CAMPS

	Page
I INTRODUCTION	1
A. The Problem.....	1
1 General Plan.....	1
2 Necessary Limits.....	1
B. Importance of Study.....	2
C. Procedure.....	3
1 Materials used.....	3
2 Methods used.....	3
II LIFE VALUES.....	5
A. Nature of Valuation.....	5
1 Satisfaction of Desires.....	5
2 Realization of Ideals.....	6
3 Ideals and Values only in Persons.....	7
4 True Value in God.....	8
B. Classification of Values.....	8
1 Transient or Permanent.....	8
2 Instrumental.....	9
a. Natural.....	9
b. Economic.....	9
3 Intrinsic.....	10
a. Lower.....	11
(1) Recreational.....	12
(2) Bodily.....	12
(3) Social.....	13
b. Higher.....	14
(1) Intellectual.....	14
(2) Aesthetic.....	15
(3) Character.....	17
(4) Religious.....	18
C. Interpenetration of all Values.....	20

	Page
D. Life- a Struggle toward God in Whom are the Highest Values.....	21
1 Through Service	21
2 Through Love	21
III. LIFE VALUES AND ADLOESCENTS	23
A. Instrumental Values	23
1 Natural	23
a. Lower Intrinsic Values Interpenetrate	23
b. Dependence of Higher Values	23
2 Economic	24
a. Changing Dependence	24
b. Youth's Need of Proper Guidance	24
B. Intrinsic Values- Significance to Adolescent Period	26
1 Intrinsic Lower Values	26
a. Recreational	26
(1) Play and Work	26
(2) Values through Play	26
b. Bodily	27
(1) Physical Change	27
(2) Physical Change and Emotional Conflict ..	28
(3) Guidance Needed	28
c. Social	29
(1) Social Awakening	29
(2) Opportunities	30
2 Intrinsic Higher Values	32
a. Intellectual	32
(1) Questioning Attitude	32
(2) Natural Education	34
b. Aesthetic	35
(1) Music and Art	36
(2) Creative Expression	36
c. Character	37
(1) Changing Responsibility	37
(2) Extremes in Youth	38
d. Religious	38
(1) Decisions	38
(2) Religious Education	39

1. The first part of the document

describes the general situation of the country

and the results of the survey

The second part of the document
contains the results of the survey
and the conclusions drawn from them

The third part of the document
contains the conclusions drawn from the survey

The fourth part of the document
contains the conclusions drawn from the survey

The fifth part of the document
contains the conclusions drawn from the survey

	Page
D. Fulfilment of Life Values in Adolescents	41
1 Subjective Emphasis on Fulfilment	41
a. Values as an End in Themselves	41
b. Result- Selfish Life	42
2 Objective Emphasis	42
a. Values as a Means to God-living in Youth	42
b. Result- Life of Loving Service	43
3 Emphasis	43
a. Love the Lord thy God	44
(1) With all thy Heart and Soul	44
(2) With all thy Strength and Mind	44
b. And thy Neighbor as Thyself	45
(1) Service	46
(2) World Brotherhood	46
IV. SUMMER CAMPS AS A MEANS OF REALIZING LIFE VALUES	47
A. Summer Camps	47
1 Types of Camps	47
a. Private Camps	48
b. Camps Owned by Organizations	48
2 Aims and Purposes	49
a. Private Camps	49
b. Organization Camps	52
B. Values Realized through Camp Activities	53
1 General Cases	54
a. Instrumental Values	54
b.(1) Natural	54
(2) Economic	55
b. Intrinsic Values	57
(1) Lower	57
(a) Recreational	57
(b) Bodily	59
(c) Social	60

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

	Page
2 Specific Cases	70
a. Private Camps	70
(1) Camp Monadnock	70
(2) Camp Moy-Mo-Da-Yo	73
b. Organization Camps	
Example from Magic Casements	74
C. Forecast	75
1 Dangers and Disvalues	75
2 Awakening to the Needs	75
a. Value-seeking Parents	75
b. Leaders Plans	77
V. SUMMARY	81

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are based on the principle of the conservation of energy.

2. The second part of the paper is devoted to a discussion of the experimental results of the study of the structure of the atom. It is shown that the experimental results are in good agreement with the theoretical predictions of the theory of the structure of the atom, and that the theory is able to explain the experimental results.

3. The third part of the paper is devoted to a discussion of the applications of the theory of the structure of the atom. It is shown that the theory has many important applications in the field of physics, chemistry, and biology.

LIFE VALUES IN SUMMER CAMPS

INTRODUCTION

The Problem

The problem of this thesis is to study the life values as emphasized and realized in the summer camps of today.

The General Plan

The general plan of procedure is a comprehensive study of life or personality, and of values in their relation to human and divine personality. Following this is a study of the camps and their aims and purposes in the realization of true values. The personalistic view-point is followed throughout the study.

Necessary Limits

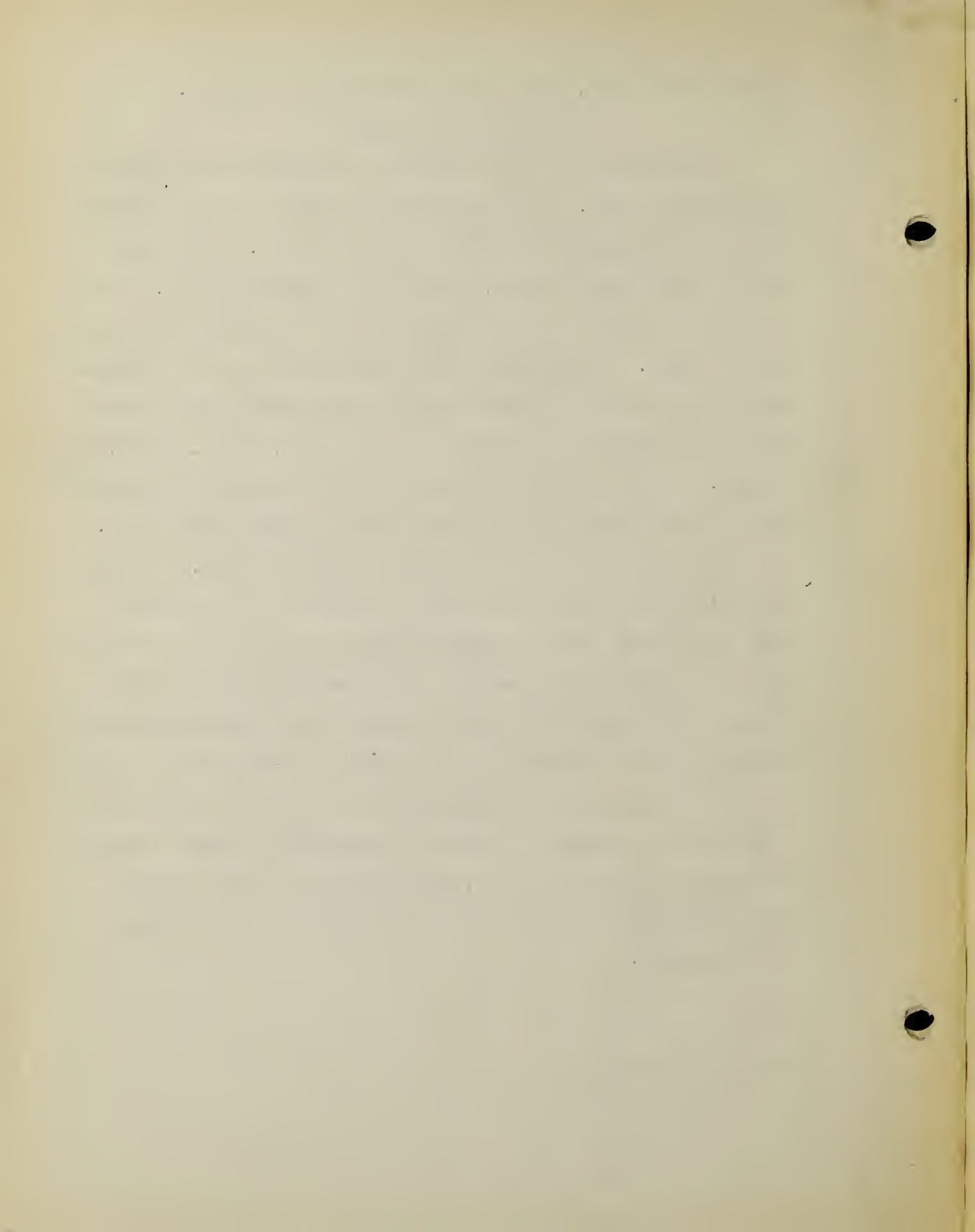
The paper must needs have its limits. With hundreds of organized camps throughout the country, tourist camps, army camps, artist's camps, travel camps, and many others, one could not make a survey in such a brief period of time. So the camps studied have been, so far as possible, those for boys and girls of the adolescent period, that is, from the ages of twelve to twenty-four years. In many cases this has not been possible, because many camps take them from the ages of nine to fourteen, or from other ages in childhood to middle adolescence. However, as a rule, the camps from which

citations are made, fall in the adolescent age group.

Importance of Study

North America is the pioneer and leader in the organized camp of today. It is even fair to say that the eastern part of the continent leads in this great task. One might ask why camps were started, and of what value they are. A hot day in any crowded city would convince any doubter of the great need of camps. The need of times and places for the boys and girls to get close to nature would be realized if one would study city conditions with its lack of grass, trees, birds, and flowers. There is much of value in bringing boys and girls in contact with nature in its natural beauty, untouched by man.

Many questions arise when one mentions camps. Should the child be sent away from home and parents for the summer? Many, many camps exist; of what value are they? Do they aid the boy or girl in any way for better work during the winter months? In other words, does the camp break down all of the training of the winter efforts, or does it stimulate the youth to hold the ideals and standards made in school? Does it aid in further development? Does it supplement the home training? Are there disvalues? If so, what should be done? Still other questions arise that make the subject one of interest and importance.



Procedure

Materials Used

The first part of this study is from the philosophical and psychological standpoint, and, as previously stated, is entirely personalistic in nature. Text books in philosophy and psychology were read in conjunction with books pertaining to values. A few theses of former students were consulted as reference material. Notes from Prof. ^{E.S.} Brightman's classes in Philosophy of Religion and Religious Values, were also used.

The second part of the thesis, which is a study of the values as found in camps, was limited almost entirely to camp booklets, camp papers, articles about the camps, and other available material, such as letters from campers and parents. Some data was collected from conferences with councillors or leaders in various camps. It is to be understood that many of these sources may be misleading. For instance, one camp may be excellent and yet not know how to express the spirit and values of the camp in a booklet, while another may emphasize values to be received, and still fail to give them. So far as possible the effort has been made to read between the lines the personalities of the leaders. There is the solution to the problem of the value of the camp. "What the director is, the camp is," says one article.

Methods Used

A large collection of camp booklets was acquired and a

careful study made of aims and purposes, daily programs, systems of awards, routine of camp work, and values emphasized through these. Camps were compared to learn which values were emphasized, and through what means they would have them realized. The study is made more detailed on a few of the camps that are leading in new experiments and projects. Conclusions are made at the end of the paper which show hopeful signs for the future of camp work as a vital part of the life of young people.

LIFE VALUES

"Values are not tangible things, like Mcnadmack, or a coal mine, but they are certainly as real as anything we ever see or feel. The world of values, which include pure, unselfish love of friend for friend, dedication to what ought to be and is not yet, loyalty to causes which concern unborn generations, appreciation of beauty, truth and goodness, is a world that must be accounted for somehow. They are the deepest realities of our human lives. Whether God is necessary or not to explain the world of nature, He is surely necessary to explain our world of values - our Kingdom of Ends." ¹

Nature of Valuation

Valuation is a term which is claimed by the commercial world almost entirely. The use of the term almost invariably brings to the mind a dollar sign. This should not be. The business world has no copyright on the use of it.

There is value found in a beautiful sunset which cannot be purchased with money, but only with an inward experience. The value received in a deep friendship could never be estimated in money. Such values must be desired and sought by individuals before they can be realized.

Then the question arises, Is the criterion of true value mere satisfaction of desire? Consider how your desires change from day to day, even, at times, in the course

¹ Jones, Rufus. Religious Foundations. p.9.

of a few minutes. How could both be considered of true value? Your desire and that of another person may be the exact opposite. You may desire a picture because of the artistic beauty portrayed while the other person abhors the sight of it. You purchase the picture and are happy, while the other person is perfectly satisfied never to see it. Is there true beauty in the picture? Surely you could not agree as to the value. Absolute value lies outside of personal desires and pleasures.

In making choices we put aside one thing and accept another. Often the more difficult way is taken, or we deny ourselves some pleasure. There must be a reason beyond desire for selfish gain. We say it is because there is more value in the one we choose. There were standards, ideals, by which the judgment of "better" and "best" were made. The value is not received if one stop with the ideal. Action must follow, and one must carry out the choice which leads to the realization of the ideal before value is gained.

In every case where there is value, it is, so far as we know, experienced by a person. ~~Doctor~~ Brightman says "a value is a more or less realized ideal," and "an ideal can be realized only in personality: apart from it, a mere abstraction." In his book, Religious Values, he defines value in the simplest sense, as "whatever is liked, desired, or approved," and true

value as "what is liked, desired, or approved in the light of our whole experience and our highest ideals, such as the logical ideal, the moral ideal, the aesthetic and religious ideals, and the total ideal of personality".¹ He continues with the statement that only conscious persons can experience value.

In speaking of values in contrast to facts, Rufus Jones says: "This latter world(of facts) is loaded with human preferences. We react to it with likes and dislikes, and those likes and dislikes color the experience itself..... What we have in this distinction of fact and value is not two worlds, but two ways of dealing with one world.We can react equally to is or to ought to be..... Valuation has to do then with personal ends and ideals."

It looks toward a goal and seeks to realize what ought to be.

"It never loses sight of personality..... It has its grounds and basis in that fundamental tendency of the person to extend his world in ideal directions, i.e., to live beyond the compass of what is, of what can be described as fact." He adds, "Man as a person is a producer of values and whether they are real anywhere else or not, they are ^{certainly} real in that portion of the universe we call persons." 2

It is possible to conceive of fact without persons, but value divorced from personal life has no meaning. However, value does not lie entirely within the person. There are values which exist outside of your conscious experience. You may attain them, or you may not. Never-the-less they exist and are eternal.

¹ Brightman, E.S. Religious Values. p.15
² Jones, Rufus. Fundamental Ends of Life. p.125-127

God is the home of all true value. In Him we find the highest good, the greatest strength, and all values towards which men ever seek in their best moments. He is the source, and from Him all values come. Therefore, to Him, who is Creator and Sustainer of all values, should everyone go in search for these.

Classification of Value

In the following classification of value and discussion the divisions are based almost entirely on those made by Doctor Brightman in his books and lectures, and Everett's Moral Values.

In making a standard for discovering what is true value we must discover whether, or not, it is coherent within itself. Also, everything must be considered, and must be proven to be coherent with other truths. A working criterion is given by one author "that value is, in any given situation, the highest which contributes most to the coherent functioning and organization of experience as a whole."

Some values may be classified as transient. They last for a time and are considered of value. Health does not have the permanent value that truth holds, and the value of money is transient. These have apparent value to life in this world, but too well do we know that they pertain but to physical life. Such values as goodness, beauty, truth and holiness exist in the Supreme Person and are permanent.

Instrumental

Some values that are transient are merely aids to higher values. They are said to be instrumental. This means that they have no value in, and of themselves, but lead to those that do. It is interesting to note that these instrumental values are no respecters of personality. The parties in a pure, economic transaction are not concerned about each other as persons. It is not until other values enter that each considers the other as a moral being with rights of his own.

Natural

"Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms, their energy, while cares will drop off like autumn leaves."¹

There are many values which may be grouped under the head of natural values that are instrumental and almost essential to physical life. They are so common that we almost forget that they have value. Sunlight is instrumental, and as yet we hold it essential to life as a whole. Air, water, appetite, and many other common things of life find their value in that they aid one in seeking the Best.

Economic

As has been previously stated, the general public considers value in terms of money. "Of what value is that?" invariably means, "Is it worth anything in dollars and cents?"

¹ John Muir

Too long have we considered "value" in terms of wealth. Now it is time to study wealth and see if it has value. The miser says "Yes". He desires wealth and seeks it as an end in itself. Apparently there are many people who seem to make the gaining of money their goal in life. They slave day and night that they may gain more, even to the point of nervous break-downs, and sometimes suicides. They have come to the end of their trail and found the pot of gold is empty of true value.

Then there are the sane people, non-extremists, who look at life from all angles and come to the conclusion that money is necessary as a means of exchange. It is instrumental in seeking other values, in fact, almost essential in order to gain some values such as health and knowledge secured through ~~through~~ schools and colleges. Economic value is entirely and exclusively an instrumental value.

Intrinsic Values

Values have just been considered that have no real value in themselves. No person sets out in life to seek these values alone without losing his personality, and becoming a mere machine. A person seeks values which are not outward; they are concerned with his very own consciousness in its relations to his fellowmen and to God. He may not realize that he is seeking these, but he is restless and dissatisfied until he finds true values in right living. His desire for change shows that he is not content with what he has and is. He is search-

ing for something to satisfy his desires, not for mere standing, but for desires that lie deeper. He is searching for true values, and, as Doctor Brightman says, he will not be satisfied until he finds God.

A man may work day and night to earn money to buy food, to earn more money, but that is not all of life. There is no lasting satisfaction in that, and some day he comes to realize that there is another side to his life which he has neglected. He sees beyond his business transactions to a person, someone with experiences similar to his own. He becomes aware of other values, values of association, of appreciation of rights and feelings of this person. He discovers more satisfaction in seeking these values and may be led to the Source of all true values.

There are absolute values, prized for their own worth, such as truth, beauty, friendship, goodness, recreation, health and holiness. They have been divided into lower and higher intrinsic values.

Recreational, bodily and social, are grouped as of lower intrinsic value. This classification cannot be static for there are times when it is more important to seek rest and bodily health than to search for beauty in an art gallery, and many times more good can be done through association with people than by hours of meditation by one's self.

Recreational

Play is often called an instinct. Whatever it is it does exist and seeks expression. More and more we find educators stressing the value of play in teaching children. Through play children learn lessons which carry them through difficult tasks of adulthood. Play enriches life and gives a diversion that carries over into the more monotonous daily routine. Everett defines play as "pleasurable activity for its own sake," and work as "activity directed to an end other than the activity itself".¹ Rich in the value of recreation, and happy indeed is the man who makes his work play and enjoys it. He can do this by creating the right attitude toward work and seeking to find immediate intrinsic value in it. Work usually tends toward a goal in the distance and is liable to become somewhat mechanistic and lacking in play qualities.

Bodily

Here is one place where the classification must be on a sliding basis. Health in many ways is instrumental. It is true that an invalid may be very friendly and helpful to those with whom he comes in contact, but it is also true that he might be able to serve others better had he good health. Health is an asset and thus instrumental.

On the other hand it has intrinsic worth. Many years ago there were monks who cared little for physical conditions. They gave up worldly things to seek God. Filth was not un-

¹ Everett, W.G., Moral Values, p.197

common with the greatest religious leaders of that day. Such living would not be tolerated in the best religious men of today. We feel that it is essential that a true follower of our Master care for the temple of his spirit.

Poor health is a hindrance in realizing other values. The best bodily values should be sought but not to the exclusion of other and higher values.

Social

This is classified as of lower intrinsic value because "the value of association is dependent on the presence of the higher values". It is difficult to conceive of valuable associations from which all traces of the higher values of truth, religion, goodness, and beauty are removed. It is the most dependent upon other values for its value.

Associations mean more, are more valuable, give more to the fulfillment of life purpose, when they are grounded upon higher things. If they are founded upon desires for truth, appreciation of beauty, striving for good moral character, and love of God and others, then the associations grow in value; they become lasting. New desires are then created, the standards rise, associations deepen and we seem to move in circles which are ever increasing in size. Thus social value is instrumental in gaining other values which in turn make it intrinsic.

Higher

The higher values, intellectual, aesthetic, character, and religious are separated from bodily, recreational and social because of the relative contributions they make to the "coherent whole of life". In a way the lower become instrumental to the higher values, which enrich the life to a greater extent than does any one of the three lower intrinsic values.

Intellectual

We are all aware of the person who becomes so intellectual that he loses sight almost entirely of the other higher values. He makes knowledge the end of his life struggle.

Knowledge is a valuable portion of the processes of growth. In its correct place it is a great aid to the realization of other values. Knowledge, to be of use, depends upon the emotional side of life, and vice versa. Man feels and this feeling is about something. He reasons about this feeling and through the proper use of his intellect learns to control the emotional side of his life.

It is related that the "great" Houdini, although we seldom think of him as rich in higher values, learned through experience that trouble might often arise in his family, as he and his wife were both high-tempered. They agreed that when trouble arose, he would leave the house, walk around the block, open the door and toss his hat in. If the hat was returned to him, it was a signal that he should walk around the block again, as Mrs. Houdini had not yet gained control of herself. In case

the hat was not returned, he might enter. This is a humorous case of the use of the power of thinking in the process of self-control. Yet it would not be enough to say that Houdini was a highly intellectual person, or that he had an understanding of life in its wholeness. Knowledge may be an aid to self-control, but it serves higher purposes.

Knowledge renders the greatest service in giving a new meaning to the experiences of life. It gives the mind things to think about when the body is at rest and not necessarily requiring thought. Every-day experiences are interpreted in the light of the whole of life. The meaning of the past is better understood through the knowledge of the present. Knowledge awakens new interests, creates new desires, and stimulates the whole of life.

These statements are true when the person desires to learn and to use his knowledge after it is gained. There are degrees and values of knowledge, and man, as a free, moral agent, must choose what he deems to be the most worth-while knowledge to him in fulfilling his life purpose. Then he must use this to the best of his ability or it becomes of no avail. Hence the greatest service knowledge renders is the enriching and unifying of all conscious experiences in relating them to all life.

Aesthetic

"Earth's crammed with heaven
And every common bush afire with God;
But only he who knows takes off his shoes."

Art and nature offer beauty to those who will see and appreciate it. It is difficult to picture this world with no trees, or flowers, or birds to ennance the great out-of-doors. Barren rocks and soil would tend to a crab sort of existence. Life itself would become monotony. An oasis in the desert not only affords bodily comfort, but gives one a feeling that life is worth while after all, and beauty exists if one only will look for it.

Often a person who finds no beauty in poems, music, pictures, and, above all, in friendships with man and God, decides that life is not worth the living. Then suicide results from the lack of the attainment of this value.

But beauty challenges the individual to use his moral judgment; it opens new paths to a richer life of love and service. Everett claims its instrumental values to be as follows: "It fashions the materials of industry, molds the bodily life, elevates social relations, attends the labor of the intellect, adorns religion, and profoundly modifies character itself."¹ The man who finds himself in tune with all true beauty, almost invariably is a seeker of the highest values of life. He realizes the Power behind all of these wonderful works, and is inspired to try to make his life like that of the lily.

"So pure thou art
I would feign ask my heart,
If I with love divine
Could have a heart like thine".

1- Everett, W. G., Moral Values. p.205

What wonderful works God and man have wrought! God made the wild rose in its beautiful shades of pink. Man, in cooperation with God, has created the American Beauty, and many other flowers that adorn the most expensive vases on our library tables. Beauty challenges man to use his God-given powers as a co-creator.

Beauty is an aid to worship. Sunrise services on the mountain top, a vesper service by the shore of a quiet lake, bring reverence to the soul, and adoration and praise to the heart. God seems so near in His wonderful handiwork. Indoors, architecture and paintings, beautiful strains from a pipe organ, all, in their ideal form, tend to lead one into a worshipful attitude.

The simplest of the expressions of God's will speak to one of the beauty of the Creator and of His love, if we attune our hearts to listen.

Character

"Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: the starry heavens above and the moral law within." ¹

Character values are often called moral values, or the values of goodness. One who seeks goodness is desirous of possessing such virtues as truthfulness, temperance, justice and the like. These have instrumental value in that one seeks them as a means of gaining other virtues or values. In this way they are not sought as having value in themselves.

¹ Abbott's Translation.

However, there is intrinsic worth in the satisfaction gained at once. A person seeks a good character, not because he is compelled to be good, but because he desires it. He sees in these values lasting value which should be conserved. An individual possessing many virtues adds much to the total moral value of a group. The standards of an entire group can be raised by the one individual who wills to do right.

There is in one an ever increasing urge to live up to his ideals of what he believes to be right. This urge is called duty. The call of duty forces one to obedience to the highest ideals. The individual, to be a morally good man, must seek other values than those classed strictly as character values. The intellect is used in reasoning to determine the right rule of conduct. Then he must will to follow this. However, it sometimes happens that there are men of good moral character who are not religious. But this will be discussed under the next topic.

Religious

"Religion is the experience constituted by these thoughts, feelings, and actions which spring from man's sense of dependence upon the power of powers controlling the universe, and which have as their centre of interest the cosmic fortune of value." ¹

Religion is experience. It means growth. The flower, the tree, the bird, and our bodies, grow and develop. Similarly all experiences of life should not be static, but should ever have the element of progress and change for the better.

¹ Everett, W.G., Moral Values. p.382

Doctor Brightman says "religion is the total attitude of man toward what he considers to be supernuman and worthy of worship, or devotion, or propitiation, or, at least, of reverence." ¹

Religion is not all of life but it is a part of the whole and is very closely related to other values intertwined with all of life. It is not entirely intellectual but it stimulates thought. It does not solve the problems of the day but it calls men to face them squarely. It challenges man to overcome his ignorance, to meet problems and solve them to the best of his ability.

There are certain values, one might say, that can be acquired without religion, but religion gives them a new and a deeper meaning. It shows each life as a part of the whole, and relates the tasks of each to a process of growth toward the Highest Values.

Then there are the deepest values of life which can be gained only from religion. Through religion we grow away from a life centered about the self toward a God-centered, complete life. Faith and hope and love come from God. They are the values after which we seek, for which we desire.

Companionship with God brings to one these values, and the closer the companionship the stronger and more sacred do these grow. They add new meaning to other values.

The world has been proven to be round. However true that fact is, it does in no way influence men to be morally good or to be holy. On the other hand, true religion fills

¹ Brightman, E.S., Introduction to Philosophy. p.318

one with the desire to know the truth about the universe on which we are placed, as well as religious truths. It increases the value of all experience.

"Religious experience, therefore, like all other experience, involves the intellect, the emotions, and the will." ¹

It involves these in the process of worship and communion with the Divine Power. There comes to a true seeker the satisfaction of making his life after the pattern of the Son, of using his life to answer the prayer, "Thy will be done."

INTERPENETRATION OF ALL VALUES

In mathematics there is an axiom which says the whole is equal to the sum of its parts. This can be carried over and applied to the experience of life, but it cannot be pressed to its final meaning. All of value experience is the sum total of the various experiences of truth, beauty, goodness, etc. However, these cannot be placed in separate compartments and say that "x" is an experience of truth, "y" a realization of beauty, and "z" a health value. On the contrary, all values are so closely related that it is difficult to separate them. Higher values are dependent upon lower values, and, in turn, they enrich and transform lower values.

Friendships have a deeper significance if the parties are mutually interested in religious values. This is far more true than an acquaintanceship through a common interest in mathematics. Any value can be understood and judged only in its relation to all values and to the whole process of life.

¹ Tracy, Frederick, The Psychology of Adolescence. p.185

LIFE- A STRUGGLE TOWARD GOD IN WHOM ARE THE HIGHEST VALUES

"God is perfect goodness, perfect value. The worshiper of such a God has had revealed to him an ideal of his own personality as completely devoted to the perfect value of his God." ¹

The man who is truly seeking to worship and serve this God of "perfect goodness, perfect value" realizes that to be devoted to God, he must pray, "Thy will be done", not mine. Such a prayer calls the person to grow.

The process of growth is a challenge to struggle. Life becomes a struggle to cooperate with God in answering that prayer and making His will to be done in his own life as well as in others. This does not necessarily mean a struggle that is depressing or that becomes drudgery, but, on the contrary, one that brings joy and satisfaction in a life of service. It draws the individual out of himself into a life of joyful service to all mankind. A devoted life cannot be static, it must move. It must grow and growth comes through service.

However, this service, to be a cooperative answer to the prayer, must have God-qualities in it. "God is love", and He is drawing mankind to Him in love. To reach God, to become like God, to fulfill His will, man must serve in love. It must not be a service of compulsion; it must not be merely fulfilling duty; it must be service that comes from a heart so filled with love that tasks are no longer work, but are expressions of the true love of God revealed through His co-workers.

¹ Brightman, E.S., Religious Values. p.217

As Drummond says, "Love is the greatest thing in the world", and through love men become God-like.

"Men are always ready enough to labor for that which they love, and that which they are persuaded is worth while.

Faith and love and conviction not only issue naturally in service, but they require the outgoing or motor activities in order to complete themselves." ¹

¹ Tracy, Frederick. The Psychology of Adolescence. p.234

LIFE VALUES AND ADOLESCENTS

" Material forms and natural processes constitute a perennial message from the Infinite to the finite spirit, and the supernatural pulsates through the natural." ¹

Instrumental Values and Adolescents

Natural and economic values might be considered as expressions of the Divine will. They are purely instrumental in the realization of other higher values and do play an important part as such in the period of life called adolescence. This covers the years from twelve to twenty-four, approximately. Some even extend it to thirty in college students.

Natural

Tracy says, " Unless our boys and girls can be good animals, they cannot be much else." ²

Bodily values are very dependant upon the natural values. In adolescents, when there is such a great physical change taking place in the youth, there is great need of normal functioning of all natural processes. External natural values play a great part in this development. Sunshine, fresh air, pure food and many others are almost essential to the proper development.

The natural values, at their best, stimulate the realization of other values. The thinking process progresses more rapidly and efficiently under proper natural conditions. Closely related, too, are the recreational and associational

¹ Tracy, Frederick. The Psychology of Adolescence. p.213
² Ibid. p.215

values to these natural values and we might say, partially dependent upon them for fulfillment.

Economic

Again in economic values we find the close intertwining of instrumental and intrinsic values. Youth soon discovers this before he has travelled far on the road from childhood to adulthood. He realizes that many of the higher intrinsic values are very dependent upon the economic situation in his pocket book and bank account, that is, after the age when he has acquired both of these accessories.

Early adolescents are very seldom thrown on their own resources. They realize the value of money, if their parents have a small income, but many a lad and girl of this age has his own car to drive to school, his allowance, and practically all he desires. In later adolescence he arrives at the period when he is thrown on his own resources, and starts to earn his own living. Then, if his parents are not financing many of his enterprises, he becomes aware of the fact that it takes money to get an education, that music, art, etc., draw from his scanty funds. For a time this may seem the supreme value of life, and danger is near. Other values may be thrown aside for the sake of this one value.

Youth needs guidance through this period of change from financial dependence to self-support, and then to the support of others dependent on himself. There is a tendency in youth

to swing from one extreme to the other, to seek money as if it were of intrinsic worth, and from that to swing to the opposite, renounce all wealth and live for ideals alone. They will be safe if they are taught ideals that will guide them until they become settled. These ideals must show them the need of a sane attitude which looks at problems from all view-points, and learns its relation to the life taken as a whole.

Intrinsic Values - Significance to Adolescent Period

Adolescence is the period in life when great and serious decisions are made by the young people. Ideals are chosen and made to function or not to function. Life begins to become settled toward the end of this period, as one chooses his life work, and prepares himself for it.

Intrinsic Lower Values

Youth tends to set up certain standards by which he decides what are the most worth-while things in life. He may, unconsciously, go to the extreme in his choices, or he may, after intellectual training and guidance, choose to keep his life well balanced according to his highest ideal.

Recreational

Play seems to occupy an important part in the life of youth, and rightly it should. As has been said before, it is sometimes difficult to distinguish between work and play. The attitude is the deciding factor, and it can so color our activities that play may become drudgery, or it may transform a difficult task into a pleasurable occupation. Youth can learn to carry his play attitude over into his work.

"It is, therefore, not inconceivable that in an ideal social order, in which all labor is performed under the most favorable conditions; in which each individual does the work for which he is best adapted, and receives the sort of preparation that will fit him in the highest degree for that work; all would put into their work the same zest as they put into their play. In such an ideal state of things work would shade off into play, and play into work, by imperceptible degrees. This condition, whether it is ever realized or no, should at all events be the educational as well as the legislative ideal."¹

¹ Tracy, Frederick, The Psychology of Adolescence. p.217

The youth, through play, learns many of the lessons of adulthood living. He builds for his later life, sometimes for a useless one but more often for a helpful one. As a usual thing he chooses his play and enters into it with his whole heart. In this way he gains initiative, self-reliance, joy, self-control, and learns other lessons that help in building up a strong character.

One of the greatest benefits of play is the opportunity for creative expression. The boy or girl seeks the natural way of doing things; he wants to play in his way that he may "try out his wings". The leader is wise who gives every opportunity for self-directing of play.

"For child or man, play gives more complete self-expression than work. It is therefore so wonderful a test of character. When we do what we like to do because we like it, we know what we mean and care for. "As play is the most expressive form of action, so it gives a growth, both in power to do and power to appreciate, that does not come in equal measure from work." ¹

Team-work in games teaches the value of fair play. Lessons of democracy and of peace terms are learned without instruction, but through guidance. Associational values run high in games that call for cooperation. There is much of intrinsic value to be found in wholesome recreation.

Bodily Values

Adolescent years are called the transition period from childhood to adulthood. There is development in all parts of the body especially in the early years of adolescence. By some this is called the "awkward period" because of growing self-consciousness. A growing boy often does not know what to do with

his hands and his feet; they seem always in the way.

During middle adolescence the boys and girls begin to "blossom" into manhood and womanhood. Grace and ease follow the awkward actions, the body begins to round out and they take on the appearance of an adult.

Through these periods the youth is often perplexed. The physical side, at times, seems to overwhelm them with problems. Again the emotions seem to sway them until they are literally "at sea". They do not understand and consequently do not see which choice they should make. Tracy says this period is -

"An age of intense cravings, not well understood even by the person himself; an age in which soft, bland foods, gentle forms of muscular exercise, and insipid mental pabulum, are detested. Everything must thrill. The appetite seeks what is stimulating to the palate, the muscles cry out for strenuous exertion, and the mind for a story with an exciting plot. Hence intemperance, in all its forms, is apt to snow itself, and unless checked, to fix itself as a life habit.....Moderation, even in sports and games, is extremely hard to observe; and so the physical strength is overtaxed, leading to periods of reaction, with extreme lassitude and inertia." ¹

There is all of this danger, yet nature seems to have provided surplus strength and energy to meet these tendencies. Less fatal sickness occurs in middle adolescence than at any other period of life. ²

Through this study we can easily see that what is needed is guidance, proper guidance, from someone who understands and loves young people. This person should help them to understand themselves, their capacities, abilities and limits.

¹ Tracy, Frederick. The Psychology of Adolescence, p.35.

² Ibid., cf p.36.

After knowing these, they should learn control and proper use of the body, the need of sleep, fresh air, sunshine, cleanliness, good food and a happy disposition. The relation of mind and body would help to stabilize and aid youth in this period. The leader should not only help the boy or girl to know himself and master himself, but he should be a companion. During this period ideals play a prominent part and the leader should be an ideal physically as well as in other ways. He should be able to aid youth in choosing ideals that will help them to master themselves for a higher purpose, service.

Thus the leader has an important position and duty in helping young people to realize the true value of health, its purpose and necessity in a life of service. Through the leader's example and training they should learn that the body is the temple of the Holy Spirit.

Social Values

The little child is well acquainted with his family, and realizes his place in the home group. He has his playmates among his friends but has no particular group relation. At the beginning of the adolescent period he takes on new interests. Many a boy feels an independence from the family group and resents the authority shown there. Some small group of boys, or girls, is his society. He accepts authority there and may, perhaps, rule in that "gang" or bunch.

If properly guided during the years of early adolescence, when a boy is learning independence, he will gradually come to realize that he greatly needs his parents and the family

group; that he is bound, though he is free. As he passes through these early years he often says that he hates girls, and girls have little to do with him, but in a few short years he begins to show an interest in the opposite sex, as is revealed by his increasing care in personal appearance, and the stunts he does to attract the attention of the other sex. New interests arise and friendships are formed.

In later adolescence these interests and friendships become more settled and homes are started and young people take up the tasks of group life in the community and in the church.

Again the leader has a great opportunity and responsibility in helping youth to see the value of right choices in associations, and the dependence of other values on the social. The gang spirit of early adolescence, if wisely guided may be of great value to the individual and the group. Early friendships between boys and girls, the beginning of society of the future, need wise guidance. A companion who can show the boys and girls that the greatest value is derived from wholesome, sane friendships, and that happiness comes to those who take their friendships as a sacred trust, is of inestimable help to parents and society.

Where mutual good fellowship and well-balanced social life exists up to the latter part of this period, habits of right standards are formed that one hesitates to lower. The young man and young woman begin to see themselves as parts of the whole society, each with his task to perform, and his

responsibilities to shoulder. He realizes that he is dependent upon others for many things and that he is also responsible to them for right actions, and cheerful performance of duties that are his to do. The leader of groups of this age should help young people to realize their responsibility and help them to find happiness in meeting the tasks that come to them.

Intrinsic Higher Values

The adolescent youth is beginning to make choices. He sees more value in some experiences than in others. At times it may seem to him that money is the end of all work, and nothing should be done unless it gives financial gain. On other occasions he sees beyond the physical side of life, even beyond his group to which he is loyal. He observes that some people have poise and self-control, some are very optimistic, while others are impulsive and cynical.

The average young person wants to ^{be} better than he is; he wants to serve others, he wants to be of use in the world. There seems to be this urge, perhaps instinct, to seek higher values, to attain those which are not merely instrumental to other values but have worth in themselves. There must be something wrong with the youth who sees no beauty, learns no new thing, and does not care whether he is good, bad, or indifferent. He is not normal.

Intellectual

Youth in early adolescence is usually inquisitive. His very being cries out for knowledge which he does not possess. One may see no value in this questioning attitude, but it should be recognized as the unfolding of physical and mental activity, and needs very wise direction. The youth's mind is in a process of growth from interest in individual things to an interest in these as parts of the whole. He is impressed by sights, sounds, taste and touch in a different way

than formerly. They seem to have lasting qualities that carry over into other impressions. Nature becomes sort of a companion. Color is intensified with a meaning deeper than that of a child. Youth revels in the sounds of the forest, the beauty of the sky, the touch of the soft fur of animals, or the pleasing odor of a pine grove. These impressions take on new meaning as he thinks about them and relates them to the whole of life and to the universe.

"But now as a youth, with the new forces and powers being born within him, forces and powers that have their ultimate significance in relation to the race of which he is a member, he begins to think of the whole length of the life that is before him, and of the social whole in which, as he now begins to realize, he is an integral part. He plans for the whole of that life (though his plans are often quixotic) and no longer merely for himself, but also for others, with whose interests his own are seen to be involved..... The mind is able to form an idea of life as a totality, though of course filling out through the growth of the mental powers and the extension of experience. And in the conception of that whole, the idea of purpose or meaning comes to the front and occupies an increasingly prominent place." ¹

¹ Tracy, Frederick. The Psychology of Adolescence. p. 92

The average youth thinks of education in terms of book knowledge, yet every day he is becoming educated in natural ways without realizing it. He is educated through play. Games help him to use his creative powers and give him opportunities for thought and skill. More of this kind of education is needed for the city youth seems to think he cannot be happy without some "made -to-order" form of amusement, such as movies, plays, cards and dances. He seldom knows how to set about to amuse himself and his friends in any other way. To use the creative powers of his mind in planning an evening of fun and fellowship with a group, is as new to the average city youth of today as work on a farm would be. The plea is for more use to be made of this creative instinct in forms of amusement and games, in play that educates in sound principles of development and growth in right living.

Another form of education comes to youth through thinking, questioning and discussion, perhaps some voluntary reading to aid him in his rationalization process. There is need for emphasis on this point, also. He should be urged to investigate and inquire into things in which he has a right to be interested. The progressive young person enjoys the after feelings of a problem well thought out. It brings satisfaction in itself, as the result of a mental contest.

Youth receives a valuable education through nature. What a blessing it would be if all youth could have the benefit of the natural education of a wide-awake country boy!

The words of Tracy express one great value when he says, "I believe that there are few things that do more to prepare the way for the highest religious education than this free and spontaneous acquaintance with nature." ¹

Another great form of education is from person to person. No one can measure the influence of others on his life, nor give proper credit for the many lessons learned by this method. Psychologists believe it of the greatest importance that young people have friendships with older people of high character. During these years they are very impressionable, and often are led to do right, or wrong, by some companion whom they hold as an ideal.

There are many other natural ways in which youth gains knowledge. In whatever way he receives his training, he should not only know facts and truths, see and appreciate beauty to the best of his ability, know how to be good, but he should be "good for something". The educated youth should not feel that he has reached the limit of knowledge, but should get the larger view of life as a continual growth in knowledge and should be ever seeking more truth and learning other ways to serve and to develop his religious life.

Aesthetic Values

"But it is in youth that the capacity to appreciate beauty in all its forms makes the most marked advance. The disposition to respond to the charm of the beautiful is greatly quickened, and the inability to give fitting expression to the feeling for the beautiful is most painfully realized. External nature awakens an interest not previously felt. The flora and the fauna, the sky, the woods, the winds and

¹ Tracy, Frederick. The Psychology of Adolescence. p.213

waters, storm, sunshine, and the procession of the seasons exert upon the soul a mystic and potent fascination. There is in many cases a strong feeling of fellowship with the things of external nature; a feeling which seems closely akin to the religious sentiment, and which we may agree with Lancaster in regarding as a very natural point of departure for the culture of the religious life." ¹

A short period of training, or leading youth in the appreciation of beauty will greatly enrich his life later on. The young person who has been led to see the beauty in wayside flowers, trees and shrubs will never pass along with eyes closed entirely to these common beauties.

A leader who has awakened an interest in the best music, its history, and interesting facts about it, has found a sympathetic chord in youth. Jazz and cheap music will not lure in quite the same way that it did. Good music will find its way into the home and the heart and be appreciated, more and more as its strains become familiar.

Beauty in symmetry and rhythm in nature and art, arouses interest and creates a desire for knowledge about design. Young people learn the advantage and value of order, and they begin to realize the aesthetic comfort and physical aid in orderly rooms, well-arranged books, files, papers in order, and many other examples.

Youth loves the expressions of beauty in well worded stories, in articles and poetry. Great leaders of the day are encouraging youth to express themselves through these means. Hence such books have been compiled as "Creative

¹ Tracy, Frederick. The Psychology of Adolescence. p.150

Youth", and "Singing Youth". These are large volumes of poetry and writings which bring to the world the creative activity of the typical youth of today, expressed in beautiful forms.

Many a youth wishes he had words to express the beauty of a sunset, or the glory of the starlit sky. Through wise guidance and with practice he might learn to express these in words, and then in the beauty of his life. All experiences should elevate and lead one to a higher plane of living. The whole life of beauty should be an upward course to the Source of all true beauty.

Character Values

The young child makes his choices from an outward sense of duty. He has been told that he should do certain things and that he should not do certain other things. Hence when the question arises as to certain acts of conduct, the child decides to do what will be considered right in the eyes of his parents or teachers.

The adolescent period marks a change from outward to inner responsibility. Youth learns to set up standards by which he judges his conduct. No standard can be too high for youth, for youth is full of energy and vitality. He seems to hunger to do things, to achieve and to grow. These are characteristics well recognized in youth, but it must be admitted that youth does not always follow them.

Unstability is very noticeable in this period and the

youth swings to extremes. His ideals may be very high , and yet, due to natural conditions and tendencies, he may suddenly do something which does not conform to them. He has not, as yet, learned the proper methods of balance and control; he is torn between what he wants to do and what others believe he should do, and what he feels he ought to do in reference to his whole life plan and purpose.

The age of sixteen is said to be the time when the greatest decisions are made. Youth at that age often decides which way he shall go. It may be the choice to follow what he believes is right, not from outward compulsion, but because certain actions are right for all people. The young person who makes that choice may, at times, go to other extremes but the general trend will be upward, and toward the absolute good and right. His choice may, however, be for the opposite, and too often it is, which accounts for the many crimes committed during the adolescent period.

The great need for this period is a stabilizer. Ideals that are of the highest form, and standards that are too high to be reached, but are valuable in stimulating and challenging youth, are of the greatest help to guide them through this period.

Religious Values

Boys and girls of the adolescent period are awakening spiritually as well as physically, mentally and socially. Impressions seem to hold deeper meaning for the youth than they did for him as a child. He begins to plan for the future,

his vocation, life purpose and ideals. This turning inward of his thought bring about decisions of living. Early adolescence marks the period of the majority of conversions.

Tracy sums up the life of this period in the following statement:

"There is abounding life, vitality, and vigor. There is a maximum of enthusiastic interest in things, and a minimum of cynicism and bitterness. Hope is unclouded, faith is buoyant, and charity is broad and generous. The intellect is easily persuaded into regarding all things as products of supreme wisdom, and all events as under the control of supreme beneficence. Youth is by nature theistic and idealistic." ¹

These facts throw out a challenge to leaders of young people. The need of religious education is great, and the need of good, loyal and sincere Christian leaders of religious education is greater. Personality and high ideals are a great asset in the training of this period. A leader who has a fine type of personality will unconsciously influence youth to seek the highest values.

Boys and girls of this period need a leader who will help them to see the need of an open, inquiring mind, a mind that is seeking the truth of life. Through example they can be led to see that they should never give up the beliefs they have until they find something better.

Knowledge is necessary, but it is "as sounding brass or tinkling cymbal" unless one have love. Hence youth should be guided in his emotional life, that it may not be extreme.

Through love youth should be led to service, and consecration.

Thus religion for the adolescent youth must be emotional

¹ Tracy, Frederick. The Psychology of Adolescence. p.232

and intellectual, natural and practical. It must aid him in unifying all of his ideals and plans into a coherent, useful life. The greatest opportunity for a leader of young people is to lead them to plan their lives with the life of Jesus as their pattern, and, even more, to make Jesus their every day companion.

"And so art and morals and religion draw together, and become allies in the noblest causes, that of emancipating the soul of youth from the bondage of sensuality, and enabling it to take hold upon the things that are unseen and eternal." ¹

¹ Tracy, Frederick. The Psychology of Adolescence. p.159.

FULFILLMENT OF LIFE VALUES IN ADOLESCENTS

Subjective Emphasis on Fulfillment

The leader of a group of young people has a great responsibility in directing them in the right choice of value. He can set the tone for the group. Lessons he desires to teach may bring the desired results of right living, but it is his personality that really counts for the most with young people. Hence the emphasis he makes on certain values in his own life give the lesson for good or for evil in the life of the adolescent. He tends to idealize the teacher or leader and follow his example. What an overwhelming task is placed on the shoulders of the leader, overwhelming unless he allows God to carry His part of the burden.

The leader may stress individual success. Many, all too many, urge the boy and girl to develop, to excel in this sport, to win in this game,- why? In order that he may win an award of letters or a cup. It is not only limited to sports; the teacher may urge the pupil to prepare his lessons that he may receive a high mark. The parent begs the child to be good and he will give him a quarter. The older adolescent is urged to get a college education, or to go into a certain business that he may earn "big money".

This is putting a subjective limit on values. Such advice says that values of education, games, and other things should be realized for the ends gained. The youth soon learns

to look at the "end" and loses sight of the value.

There are many young people today who have developed and realized the true value of life, according to all records, yet they are absolutely lacking in the values themselves. They may have all available letters, emblems, and awards, and still lack in the essential qualities which make one a coherently developed personality. The leader may have urged them to gain a certain number of points in social values. The youth, no doubt, gained them, but his purpose was not to realize them for any reason other than the award he would receive. Thus youth makes values an end in themselves, and the result is that he becomes selfish. He seeks all values for his own pleasure or for his own satisfaction. He loses sight of the group in being sociable for the sake of a worthless piece of felt which gives him the appearance of being superior to others. That is the result of emphasis upon the individual realizing values for what he gets out of it. The leader has lived and taught the wrong emphasis.

Objective Emphasis

The young people's leader can point the youth out of himself, away from personal gain to higher aims and purposes. He can set the example by living a life devoted to the realization of values because they are found in God. If he yearns after God-realization in his life, he need not say much before youth catches the vision. The boys, or girls, will see the

futility and dissatisfaction from seeking values as an end. Under proper guidance, all of youth will seek the higher goal and grasp the meaning of life. Selfish desires fade away and they become changed.

The youth who has caught this vision of God-living, and sets about to realize God in his own life, does not seek values selfishly. He seeks to realize truth, beauty and goodness because they are of God, and through them he can serve God. He longs for faith, trust and other religious values because he sees them in God. Out of these ideals youth lays on the altar of sacrifice a life of loving service to the realization of God-values on earth.

Emphasis

Where should emphasis be placed that youth may not become selfish? Is it not true that the attention of youth has been called to himself by many so-called leaders; others have drawn youth out of himself and fixed his gaze on other associates, leaders, or great men and women; and a few have brought the youth to look to the highest, to God?

"Substitute for all finite and fallible personalities that of the infinitely good and great, and in the response to that you have the essence of religion. The heart in youth is hungry for communion with a personality that is worthy of adoration and service, eager to let itself go out to such a personality in service and sacrifice. The problem of the Christian teacher here is not so much to convince the intellect of the truth of certain abstract propositions about Christ, as to hold up before the pupil the exquisite personality of Christ, as worthy the highest devotion and the most complete service that can be rendered." ¹

¹ Tracy, Frederick. The Psychology of Adolescence. p.232

Jesus is a challenge to youth. Once he begins to realize Christ as a personal friend, he seeks to treat Him as he would a friend. There comes a desire to learn what His wishes are, and what He did and said. In the words of Jesus we find many of these challenging expressions, words to friends, to youth, appealing words calling to service. When youth sets out to be a friend of Christ, he wills to serve.

The words of Jesus, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself,"¹ show the compelling force in His life. Truly He loved the Lord in this way.

Such an urge in a friendship between youth and Christ will steer him away from pools of thoughtless, unkind deeds, and lead him from drowning in floods of selfishness.

Not one part alone should be taken as a life emphasis, for that does not fully satisfy ones personality. "Love the Lord thy God" must not be ended there. He continued, and youth must see in what followed that Christ explained how, when he said with all the heart and soul and strength and mind. Not one side of the life is omitted. He must direct all of his feelings, control his emotions, and guard his actions that the beauty of his life may express his love for God.

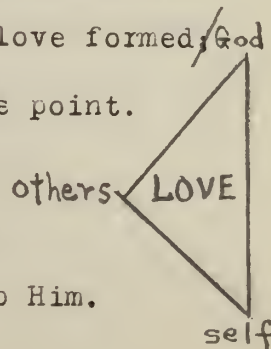
Sincerity, faith, trust and all of the fruits of the spirit are expressions of love toward God with "all thy soul". If one would show love to God with his strength, he will guard

¹ Luke 10:27

his health, develop his body and use it in a way that will express this innermost feeling. Then, too, he will train his mind that he may better understand the ways in which God shows His love, the ways in which He reveals himself in nature, art, science, and in the lives of people. The experiences of life he will try to interpret in the light of all of his experience, and in their relation to the entire universe, to the conservation of all values and hence to God.

The "Love" command of Jesus does not allow the individual to stop with himself, for there follows, "and thy neighbour as thyself." At another time Jesus said, "Love thy enemies." It is certain that Jesus did not mean that his followers should love a select few. His love included all, and as God "made the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust",¹ his followers should not be partial to friends in their love. Love should include all people of all races and all nations.

"Love thy neighbour as thyself." The person must love himself. God loves him and he should love himself. This should not be a selfish love, and it will not be if he loves God first. It is to be noted that this command puts first things first, - love of God, then love of others, and finally love of self. Thus is a triangle of love formed, God at the highest vertex is God to whom all things point. From the viewpoint of self there are two ways of realizing the love of God, from direct communication with Him or by way of others ~~lead~~ to Him.



¹ Matthew 5:45

The religion of youth needs to be taught as a religion of realizing God in daily living. Boys and girls may dream of great things they wish to do in the future, but they should never lose sight of the little tasks that need to be done each day.

"Love thy neighbour as thyself" can be put into practice very well in a crowd of people on a busy street. The youth who is thoughtful of the rights of others, and does not feel that a personal offense has been committed against himself if he is jostled, is showing this love. Again, he is showing this love if he is interested in others who need help, in those who are hungry for a smile or a few words of comfort, and then gives what he sees is needed. This is love in practice and is shown in service.

When people learn to show love by means of service in the ordinary walks of life, and not until then, the "Kingdom of Heaven" will come on earth. This is the "Community of Love" about which Doctor Brightman speaks. It is the "World Brotherhood" idea also. Whatever it is called it is the expression of the love of God for man, of man for God, and of man for man through service. Youth, and leaders of youth, need the dynamic force of such an ideal as this which is expressed in the life of Christ. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."¹ These were words of guidance in the emphasis one should place upon the values of life.

¹ Matthew 6:33

SUMMER CAMPS AS A MEANS OF REALIZING LIFE VALUES

"Do you wish your boy to be a high class, strong American with a sane outlook, a healthy body, and clean pleasures? Then send him to a place where such things are taught, not only by good teachers and good precepts, but chiefly by the all prevailing influence of the thought, the irresistible magic of atmosphere, with its night and day insidious compulsion, an agency that can be found only in an isolated community, only in an outdoor community—that is a high class summer camp." ¹

Summer Camps

Our ancestors lived lives that brought them in contact with the open every day. Many of them worked all day long out of doors. No doubt camping as a means of getting away from people to live simply and enjoy the outdoor life is an olden custom, but organized ^{camps} were new the latter part of the nineteenth century.

In 1880 Ernest Balch conceived the idea and the next year formed Camp Chocorua. In spite of the fact that many educational leaders saw no value in it, another camp was formed in 1882. From that time on camps have increased until now there are hundreds of them.

Types of Camps

The greatest number of camps are recreational as a chief purpose, but most of them seek to emphasize certain values. Many of them teach certain sports scientifically. These usually depend upon the location of the camp. For instance, camps located on the salt water usually specialize

¹ Thompson, Ernest Seton.

in sailing, while camps located by a lake, or chain of lakes, make their specialty, canoeing. Camps located near a mountain have mountain climbing as an attraction. Western camps are often marked by special training in horseback riding.

The two main divisions of camps are those called private camps, and those under the management of organizations.

The former number into the hundreds and, if rated, would no doubt be of all grades of value. Some are, as were the first private camps, organized with educational aims and purposes, while others seem to have only one purpose, that of amusing youth and giving him a good time. In making a study of about a hundred booklets, and several hundred write-ups and advertisements as found in Sargent's Handbook, it was noted that many of these private camps are very much alike in plans and programs.

Organization camps differ in aims and purposes as well as plans, but the difference is not so great as in private camps. These camps are under organizations that have a definite purpose in view, other than mere recreational. Such organizations as Social Service and Religious Groups, Y.W.C.A., Y.M.C.A., Scout, Camp-FireGirls, aim to develop personality in the organizations and naturally use the camp as an additional and helpful means of carrying out their plans.

Aims and Purposes

Private Camps

The following illustrations are chosen as typical examples of the better private camps studied. Many of the smaller camps state no aims and speak of the activities in words such as these: "The boys will enjoy", and "This will interest", with no definite purpose. Values other than recreational in such camps are accidental.

Lochearn pictures its spirit and aims as follows:

"There is a fragrant, tangible spirit that clings around camp; a spirit of loyalty, clean play, friendship and an appreciation of the bigger and more beautiful inspirations in life. It is a spirit that finds its way strangely soon into the hearts of those who have known it, and the more familiar constant contact makes of it, the closer it grows. It is a spirit that will develop the best in you, and open to you new fields of thought, and give you an individual love of the finest arts and qualities - music, pageantry, drama, literature, or beautiful sportsmanship, strength of decision, honor and loyalty. It will make inspiration your own - the wave-line twisting down the beach at your feet, the great shoulders of hills bending behind you, tangled with white birch bodies and guarded pinearms, the witchery in the curling wind about your face, and the myriad sky-paintings, dim blue, jagged fire-lingers at sunset; and etched at night with the white frost of stars. All these are the fabric of winter daydreams - a world to take back and create within yourself to live with and keep apart for later gray hours when autumn closes and snow rides on the ground." ¹

Medomak camp for boys gives itself to the development of the foundations of a useful life through emphasis on "Health, character, intelligence and vision." The ideals of this camp are set forth in the camp creed:

"To have a vigorous body, sound health, and a clean mind,
To enjoy to the utmost all games and sports,
To know the birds, the trees, and flowers as friends,

¹ Lochearn Camp Booklet

To live in the open, alive to the everchanging aspects of nature,
 To be truthful, manly, and thoughtful of others,
 To have the companionship of the right kind of boys,
 To have the inspiration of men worthy to mold the plastic ideals of childhood." 1

One of the shorter but inclusive aims, similar to many others is that of Aloha Camp:

"We believe life at a real camp is an educative influence with wonderful opportunities. It is a community of simple living with wholesome activities and pleasures. Its program is a wise contribution towards a definite ideal. The use of leisure hours becomes a resource, the love of work a stimulation. In every sense it is a preparation for a more complete living. Its standards may well be health, Character, Joy." 2

Camp Red Cloud also is helping the campers prepare "for life and living":

"The purpose of this camp is to assist boys during very important years of their lives (from six to eighteen) to prepare themselves mentally, physically, and morally for a life of broad, patriotic usefulness, by inculcating habits of clean thinking and living and by developing their bodies so that as they mature they may be fortified against destructive temptations. The fact that the physically and mentally alert boy is likely to become the successful man is not debatable. It behooves every boy, therefore, to take the best of care of himself and to develop adequate and well-placed physical strength. It is also the happy duty of every father and mother to see to it that their sons have an opportunity for such development.

There is no institution in which a boy has such a chance for the development of self-expression and manly independence as in a boy's camp. Here, as nowhere else, it is necessary for him to do things under proper supervision. He is assisted in a way to inspire him to greater effort rather than to stultify endeavor; and he grows in the conscious power of his ability to overcome obstacles.

Camp Red Cloud is the physical expression of the desire of its directors to expand their field of usefulness among boys, believing that 'As the boy is trained so will the man be'." 3

1 Medomak Camp Booklet
 2 Aloha Camp Booklet
 3 Camp Red Cloud Booklet

It is interesting to note that the aims of Camp Red-Wing are almost identical with these of Camp Farwell:

" Camp Farwell is earnestly endeavoring to meet the demand for a wholesome life for girls in a refined, congenial environment. Health, therefore, is one of its principal considerations. Pure air, abundant and nutritious food, healthful exercise, freedom from the restraint and intensity of city life are all combined to promote physical vigor and keener mentality. It is also one of the aims of Farwell to create a spirit of self-reliance and to develop the sense of initiative. Each girl is made to feel that she is not merely an individual, but that she is a part of a great whole, and as a part of this great whole she must have the community spirit - the spirit that effaces self, that co-operates, that is wholeheartedly helpful. This awakening of social consciousness Farwell believes to be unspeakably beneficial.

Another aim, which is never allowed to become subordinated, is that of teaching good sportsmanship. The Greek ideal of athletics, with its insistence upon the general development of the whole group rather than the special training of the few, with its demand for fair play, with its call to be a good winner and a good loser, is everywhere maintained. These are, of course, only a few of the aims of Farwell, but they give some idea of the standard for which it strives. It is the camp girl of today to whom the future will call out most vehemently, and in helping her to be ready for its demands Farwell feels that she is performing her most patriotic duty." 1

The Camp Creed of Ogontz White Mountain Camp reveals the fact that they work with Nature to develop "Health, Poise, Self-Control". Their creed reads:

" I believe in the wonder of the out-of-doors, in the inspiration of the stars, and in the allurements of life in the open; and

I believe in the strength of the hills, in the silence of the night, and in the music of the birds and trees.

I believe, also, that my body was made for action, that my mind was made for thinking, and that my heart was made for loving in unison with the life in nature.

I believe that to laugh and sing, to swim and walk, to study and play, to eat and be happy, to be kind and free, to grow strong and good, is my right.

I believe, too, that to be happy I must be good, that to be worthy I must be kind, that to be loved I must think love.

I believe that happiness and lasting peace are mine, as I live in the atmosphere of kindness so near me in the life of the open world." 2

1 Camp Farwell Booklet

2 Stoll, R.C.

Organization Camps

Camps of this type are not run for the economic advantage of the owners. The purpose is always in the interest of youth. "The success of each camp conducted by the Boy Scouts of America is determined by the extent to which it achieves the main objective of Scouting in character building and citizenship training." ¹

"The Girl Scout Camp program is carefully planned to teach good health and to develop character and resourcefulness." ²

Special efforts are made by the Y.M.C.A. to provide camp opportunities for newsboys, street boys and homeless and orphan-boys. Social Service Camps, such as The Morgan Memorial Camp, South Athol, Mass., and Fresh Air Camps are undertaking this great work for the needy.

Church camps usually purpose to bring together youth of like faith under good leadership and happy healthful surroundings. Classes in life problems, and church relationship are often offered.

The Order of Sir Galahad is typical of the best church camp in its aims and purpose:

"It endeavors to interpret religion to boys in terms of recreational and other interests, by rituals, initiations, vows, pageants, and service. In carrying out this ideal, it tries to shape its program so that the boys are helped to make their religion real, their morals clean, their bodies strong, and their minds keen." ³

The American Youth Foundation is an example of the splendid work of leadership training camps:

"The purposes of the Foundation shall be the discovery and training of young people for Christian leadership, scientific research and experimentation in the field of adolescence, the creation of special literature in the

¹ Sargent, Porter, Summer Camps. p.110

² Ibid, p. 143

³ Ibid, p. 201

field of Christian training, the assistance of youth through personal contacts and student aid, educational and religious service to individuals and organizations and to promote the well-being of Youth throughout the world."¹

VALUES REALIZED THROUGH CAMP ACTIVITIES

The values realized in a camp depend largely upon the owners and leaders of the camp. Camps owned by one or more individuals, and operated for economic purposes, do not usually emphasize all of the values. Many of these private camps are merely good places to park children for the summer. Such do not take an interest in the development of the young people. The average fee is \$300 for the season. Where fees run higher than this the purpose is apparently for making money, not personality. Selkirk Camp has a fee of \$1500, and claims its fee to be the highest of any camp. It is undemocratic in that it "solicits patronage only from exclusive and wealthy families," and cannot be aiming to develop personality.

There are many camps, however, that are seeking to aid youth in this vital period. They emphasize certain activities for the realization of certain values. The majority of camp directors use some sort of system of award, or an honor system, to interest boys and girls in this realization. A few use a voluntary system which requires greater effort on the part of the leaders, but seems to be successful. These values they seek to emphasize are brought out through the aims and purposes of the camp, and the various activities.

¹ Alexander, J.L. The American Youth Foundation Camp Curriculum.

GENERAL CASES
Instrumental Values

Natural

A camp is not a camp if it is in the city. Hence all camps emphasize the natural environment. They realize the lasting impressions made upon the city child of days spent in the open, close to nature. Woods, water and natural surroundings are desired.

The natural values are all instrumental and are seldom mentioned. However, they are very essential to the fulfillment of other higher values. Hundreds of these could be mentioned as instrumental in making a good camp.

Wyonegonic pictures some of these and shows how they are helpful in aesthetic appreciation:

" Who will forget the night spent on Mount Washington with the rugged mountains on all sides, the gold of sunset, the friendly moon, the flush of dawn, and the glorious sunrise. Many of the girls climb the Tuckerman Ravine trail, while others ascend in autos, all meeting at the summit."

Farwell pictures aesthetic values of nature and poetry realized in natural surroundings:

" Beautiful for stately pines,
And all that God can make,
Camp Farwell in her beauty shines
Beside the placid lake. "

Other natural values, physical and external, are used as means in the realization of other values to be mentioned.

Economic

not

One might think that camps were run for the economic training of youth, but a study shows that many camps are setting definite standards for this training.

The influence of camp owners, directors and leaders in the wise and best use of money and facilities has a great effect upon the mind of youth. Many camps have regulation outfits which vary from a simple costume to an elaborate lay-out of expensive clothing.

Camp Anawan here represents one of the typical camp uniforms, with necessary and desired articles for camp use:

"Regulation Camp Uniform."

" You are requested to adhere closely to the regulation uniform, as it has been clearly demonstrated that unity of costume contributes not only to the appearance of the camp but to the camp spirit.

2 pairs navy serge bloomers

1 pair navy corduroy knickers(may take place of 1 pair of bloomers)

1 pair white linen knickers(for Sundays)

6 or 8 white middies

2 navy blue kerchiefs, half square

1 heavy wool sweater(navy)

1 navy tam; 1 white duck hat

1 Anawan navy bathing suit (wool jersey)

6 pairs black stockings

2 pairs white stockings

Tennis shoes or sneakers, white

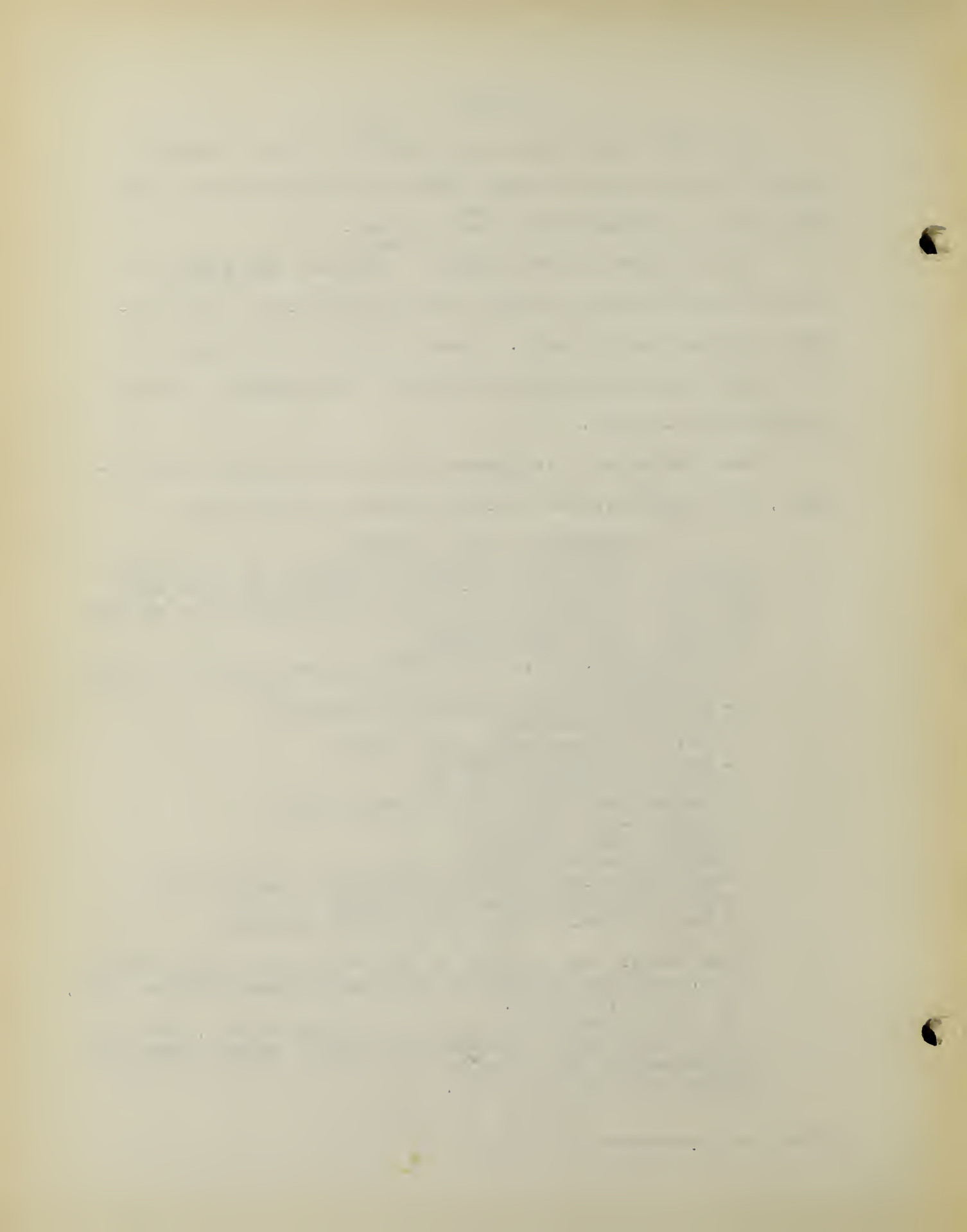
heavy shoes for tramping (Bass shoe) (seniors only)

2 pairs grey golf hose, blue stripe in cuff

2 grey flannel middies for mountain climbing

"The Junior camp uniform is the same as that for the Seniors, with the addition of two peasant blue bloomer suits, and socks if desired.

For those who intend to take horseback riding, the uniform riding habit consists of: cotton repped khaki riding breeches, navy flannel riding coat, puttees, white poplin shirt and navy tie.



"Necessary Articles"

" 1 pillow	3 pairs dark, heavy wool blankets (this number necessary)
3 single sheets	Bath robe
3 pillow cases	Bathing slippers
4 bath towels,	Raincoat, rubbers, rubber boots
6 hand towels	or overshoes
Flashlight	Flannel pajamas or night dresses
Laundry bag	Tin drinking cup with handle
Wall pocket	Poncho or rubber blanket ($\frac{1}{2}$ pint size)

" Useful Articles"

" Musical instruments	Tennis racquet
Kodak	Books
Knapsack	Fountain pen
Sewing articles	Games " 1

The Aloha Camp makes the following statement:

" Among the most valuable lessons a camp girl away from her parents should learn is the wise spending of money. On the whole our attempt to keep the Aloha Camp and Hive girls on an allowance has been very successful. It tends to a democratic spirit and greatly helps camp good will if all are on an equal footing as to spending money. We earnestly request that parents co-operate with us and do not send extra amounts from time to time in letters to their children. Aloha girls are well fed and eating between meals is discouraged." 2

A few camps have banking systems to encourage boys and girls to spend wisely. The Farwell Bank illustrates methods used:

" To discourage girls from running up charge accounts and to teach them the value of money and the simple business methods of handling it, a Camp bank has been established at Farwell and parents are requested to deposit therein whatever money they wish to be placed at the disposal of their daughters. A check book is furnished each girl and she is taught the correct method of using it, how to keep her accounts, and how to plan the spending of her money so that she will not exceed her allowance. Since the demands for spending money at Farwell are few, parents are requested to deposit only a small amount to each camper, and any unspent money is forwarded to her parent." 3

-
- 1 Anawan Camp Booklet
 - 2 Aloha Camp Booklet
 - 3 Farwell Camp Booklet

Intrinsic Lower Values

Recreational

The vast majority of camps are classed as recreational camps. They offer sports of all kinds to boys and girls. Some specialize in training for efficiency in one and others in another. Where they do this they depart from purely recreational and get into the field of knowledge. The general tendency is to combine recreation with all of the activities and use the play instinct in the realization of other values.

The following are examples of values of recreation:

"Swimming, diving, life-saving, canoeing, sailing, and aqua-planing are the major numbers on the Camp Mystic program. The new swimming dock with spring boards, slide, stairs, ladders, and floats is ideal for all water sports. The shallow water off shore at Camp allows the safest possible kind of boating, canoe paddling, canoe sailing and aqua-planing."

"Off for the day (Camp Aloha) horseback riding is emphasized in an informal manner and is therefore unique. There is sufficient instruction given to insure safety and proper form. Ring riding is monotonous and drill riding has not been given much prominence because of the delightful wooded roads and mountain paths, making longer rides more desirable than shorter ones. More than fifteen horses are in use several hours each day. The riding master is selected with great care, for character, skill and experience."

"Camp Kineowatha believes that a permanent love for sports and other healthful activities can best be secured through actual experience. An effort is made to encourage all campers to develop a player's interest and to discourage the critical attitude of the grandstand expert. The camp provides a great variety of activities, hoping thus to interest every type of camper in one or more. An effort is made to provide good instructors and to teach the fundamentals of good form. At the same time the idea of playing for the fun of playing is encouraged, and is thought not to be opposed to the idea of playing in good form."

" Fun! Yes, we've been off on a deep-sea fishing trip with Capt. King and his crew. One of the doings of the camp life is the fishing trip. Capt. King is a safe skipper and a good guide to the haunts of the deep-sea fish. We never fail to bring home the fish. Sometimes the big one weighs from 15 to 20 pounds. The fellow who catches the biggest fish gets a real reward in the praise of the party and a box of candy to pass around to his friends." (Baptist Boys' Camp)

" Games. All kinds from Run, Sheep, Run, and Sardines, to volley ball by moonlight. Almost every evening until dark we gather for outdoor games - simple ones in which everyone can participate and yet such fun!

Dancing. To dance under the pines and to feel the rhythm of soft music exhilarates the whole body and makes one tingle with the joy and freedom of the big out-of-doors."
(Camp Niqueenum)

" Aside from the healthful recreation afforded through participation in all the sports represented in camp, boys have the opportunity for developing their special aptitudes in baseball, swimming, tennis or track through individual coaching. Frequent games are played between teams of the camp in the various branches of sport, and interest is further stimulated by contests with other camps." (Camp Moosilauke)

" At camp the child finds a natural outlet for her instinctive desire to play. Every opportunity is taken to develop this desire, and to give her plenty of well-directed, wholesome, interesting games, as well as facilities for free play." (Camp Quinibeck)

Recreation and work are combined in many camps where campers assume duties of the camp. Anawan is an example:

" Each girl is expected to make her own bed and to do her share in keeping her shack, tent, the bungalow and grounds in order."

Other recreational values will be seen as instrumental to other intrinsic values.

Bodily

Health is essential to happiness for the individual and group in camp. Hence every camp emphasizes the physical comforts and care of the campers. The camp is rare that does not have a resident nurse or a doctor near the camp. Many have both on the staff and an infirmary for their use.

The typical plans for safeguarding health are represented in the following from Niqueenum's booklet:

" The health of each girl is carefully guarded and the weight is taken at regular intervals. We take great delight in sending our girls home in such good condition that they should remain well throughout the winter. We ask the parents to cooperate with us by not sending boxes of food or candy to their daughters. The outdoor life is taken into consideration when planning the meals and even ravenous appetites should be satisfied. No canned foods are served; there is always a plentiful supply of fresh fruits and vegetables on hand. Crackers are provided at appropriate times whenever girls feel hungry. A limited amount of sweet chocolate is sold during office hours. We are fortunate in having a spring on the property, which supplies chemically pure drinking water. Particular attention is given to keeping everything clean, hygienic and sanitary. The grounds, the living and sleeping quarters, the toilets, as well as the kitchen facilities will bear inspection at any time.... Every effort is made to teach poise and control of the body so that a camper will learn how to do things well and in good form."

A few camps give thorough physical examinations at the opening of the season and again at the close, to aid parents in the care of their boys and girls and the directors of athletics in the planning of their camp activities. As a usual thing leaders work together to promote health, as they do at Pine Tree Camp:

" Our chief of athletic sports assists the Director in seeing that girls are sensibly clad, in determining the amount of exercise that will be beneficial and judicious

and in prescribing corrective gymnastics for any girl who needs special development."

Water sports are common to all camps and there is always a possibility of accidents. Camps have to safeguard this.

" Much attention is given to the best methods of rescuing and breaking all possible holds of a drowning person, and teaching resuscitation according to the Schaeffer method. Our best swimmers strive eagerly for the Life Saving emblem of the National Association." (Camp Aloha)

Bodily values are instrumental in the gaining of other values:

" Physical exercise is of paramount importance in developing physical strength, health, mental action and habits of usefulness. Our method of physical development is simple but effective. It builds the body symmetrically. It avoids all athletic stunts which produce exhaustion and injury to the immature boy. The consensus of opinion of old camp boys is that, when they return to school after a summer at Algonquin, they do a higher grade of work in study and in school athletics, and do not suffer from that soreness of muscles so common in the first practice at school." (Camp Algonquin)

Social

Other values are greatly dependent upon social values.

" A camp truly educational in its aims and results, one giving the child the right environment and training, has at its head an educator, a person of vision, initiative, force." (Camp Quanset)

Because of this great care is taken in the choice of directors and other leaders, as is demanded at Algonquin.

" The council is selected of men of sterling character who are able, willing and ready to help the boys to maintain the high standard of the camp. The council engage in all the outdoor life of the camp. Harsh measures are not allowed. The friendly arm around the shoulder, the kind advice, and the showing the boy to what a bad fault may lead does more to train a boy in the way he should go than a reprimand. The constant contact with such men is a rare privilege which few boys enjoy."

Aloha brings the best family spirit into the camp.

" From the beginning the leadership of the camps has been carried by members of the Gulick family, keeping always the friendly, intimate family spirit, even in the larger groups. By forming smaller groups of girls within the large group, every girl receives the benefits of a small camp, with individual help and attention. At the same time a united camp, working or playing together, gives her the value of living in a larger community, with the 'give and take' of life and its challenge for leadership, resourcefulness, adaptability, and growth."

Through the homelike atmosphere and close friendship of leaders at Wihakowi Camp, "campers learn many lessons of tolerance, resourcefulness, loyalty and leadership, in fact, they learn to live the life at camp by meeting and mastering many of the problems found in later life."

"The value of inspiration is recognized at Medomak, and it influences very strongly the choice of councilors."

Campers, in numerous camps, are carefully chosen and the right is reserved to dismiss them if necessary. Medomak camp director "accepts only boys who measure up to the Medomak standard, for he knows that any rift in the fine spirit of co-operation that pervades Medomak lifewould render ineffectual all its influence for right development."

" The boy who lives in daily contact throughout the summer with boys from all parts of the country, comes away from camp with a broader knowledge and experience. He can 'get along' and make friends anywhere."

Niqueenum accepts only girls of Christian families, well recommended, and Wihakowi, only girls of high character. Several camps have similar requirements.

Many camps put forth an effort to carry associational values to wider circles. Current events and topics of world interest are discussed. Projects in the interest of society are worked out to enlarge the social vision. One camp, instead of a Sunday collection, gives a contribution to aid less fortunate children.

Intrinsic Higher Values

Intellectual

There are camps with the special purpose of tutoring campers in subjects in preparation for school work. Numerous camps offer tutoring to those who desire it. Some camps offer no tutoring in book subjects.

Intellectual values are realized through the various activities in a far more effective way than through books.

The following are common to most camps:

" In order that the long vacation may not cause a cessation of helpful mental and physical activity, each boy spends his morning hours under instruction in one or more of the various occupations- nature study, shop work, school studies, scouting, swimming or baseball practice, etc." (Camp Moosilauke)

" Nature study is carried on all summer and the girls gain an appreciative knowledge of the trees, the birds, the flowers, the insects, and the varied natural phenomena of the region. There are councilors in charge of this department whose rare scientific knowledge and happy manner of presentation have created unusual enthusiasm in nature lore. Various phases of campcraft provide opportunities for the appreciation of real camping and help the girls to adequately take care of themselves in the big woods." (Camp Wyonegonic)

" The real enjoyment of all future vacations is made more real by the training which the boy receives, and the boys acquire a deeper veneration for the Power which controls all things. Words cannot convey the meaning which a study of nature does." (Camp Algonquin)

Some camps have professional men who teach sports as in schools. Equitation, sailing, canoeing, tennis, baseball and almost every form of recreation can be found in some camp, taught correctly. Almost all camps require every camper to learn to swim. One camp trains in domestic science by "play at housekeeping". Red Cloud gives expert instruction in wireless and the making of sets, and also the study of automobile construction. Pine Tree Camp has its own camp where the boys and girls are taught gardening. They also guide the training of campers in their leisure hours through a good library.

Aesthetic

" Suppose someone should tell you that outside of fairy tales there is a place where, after a day of joyous activities that sparkle long in your memory, you slip your canoe through the quiet depths of clear water-drifting, drifting into the reflected heart of sunset's breath-taking loveliness; where the hills in three-patterned folds rest with protective gesture about the lake and near-by village; and where wind in the pines and white birches lulls you finally to sleep in a bungalow close by the water's edge, with waves gently lapping on a sandy beach. You might answer, 'That's where dreams come true'. Agreed! That is Lochearn Camp on Fairlee Lake in the Connecticut River valley in the Green Mountains of Vermont."

The natural surroundings of camps aid the leader in helping the boys and girls to realize the beautiful in common things. Camps make great use of this in choosing their locations; a pretty spot is chosen for the camp site, or an attractive one is chosen for the council ring. All Aloha "tents and cabins command views of great beauty".

" One can but feel the freedom of the atmosphere and the inspiration of Nature in this ideal spot chosen for the setting of Anawan."

" Ah! The mountain views, sunrises, sunsets, healing and invigorating altitudinous climate! Here are the spots God made beautiful!

'How proud am I to own my chosen home,
Here gladly bide, nor longer wish to roam;
My tower of strength, Mount Washington afar;
My mirror, yonder lake; my light, the evening star!'

Following the four days of inspiration among the Notches and mountain peaks the boys return to the Bethlehem head-quarters for refreshment and rest." (Moosilauke)

The description, pictures and life of the Gulick Camp are filled with beauty. Some camps are fortunate in having more beautiful surroundings than others, but there are always beauty spots to be found if one seeks for them. Nature study may be taught from a text book and be considered interesting by a pupil, but when studied out- of- doors it becomes alive, attractive and full of beauty.

" It is the aim of Niqueenum to have her girls learn to love the outdoor life, so whenever possible, everything is done in the open, even handicraft, painting, tutoring, etc. We like to influence our girls to appreciate the joy of being alive and to feel the exuberance of health which comes with proper living out of doors.....We stimulate an interest in the calls of the birds, the fragrance of the woods, the magnificent sunsets reflected in the lake, the approach of storms and the formation of rocks. Different excursions are taken for the purpose of collecting flowers, moths, beetles, and ferns, which help us to observe nature in all its beauty."

Horseback riding gives an opportunity for observation of the beautiful in the natural.

" The experience, the knowledge attained, and the joy of it cannot be adequately estimated in the life of a boy.

'And I am sorry for him who cannot hear what the tall trees have to say,

Who is deaf to the call of the running stream and the lanes that lead to play.

The boy that shines up the faithful elm or sprawls on the river's bank

Is more richly blessed with the joys of life than any good man of rank!'"

The aesthetic is emphasized in other camp activities as Ogontz does in self expression:

" Self expression through rhythm and beautiful music were very manifest to us in all their beauty, when our dancing teacher put on her final dancing fete. Perhaps it was that the atmosphere of the lakeside made the nymphs and elves more beautiful in their woodland ways than a mere stage could make them, but certainly we watched with great pleasure the development in grace and poise of our campers under the leader's able direction. Eurythmic dancing, interpreting beautiful music, has a double influence on the developing girl."

Mystic says, "What greater joy is there than to give expression to beauty in a beautiful environment?"

Graceful movements of the body are sought in swimming, diving and in some land sports. Wyonegonic offers, as do many camps, painting, dramatics and craftwork to stress the aesthetic values. At Wahtonah "creative ability is developed in designing and making jewelry, weaving, batik, basketry, leather and woodwork."

Anawan and other camps have parades of decorated canoes. Many of these show great powers of creativity in artistic designs. One of these was a Dutch scene with windmill and man and woman in costume.

Beauty is also expressed and developed through good singing and music in camp. Orchestras, victrolas and radios bring the best music, if the director is good and has a taste for the better music.

" The singing of Camp Songs is a feature of great pleasure to all campers and visitors. A real song is contagious. We sang many of our best sentiments into our own hearts as well as into the hearts of others. The soft accompaniment of the violin in our service of song, the whispering of the winds in the pines, the lapping of the water against the beach, and the murmur of the brook make up a harmony we shall not soon forget."(Ogontz)

Character

" Life in the beautiful, great out-of-doors gives to youth its soundest basis for health, its surest foundation for character and its safest tests for moral decisions; especially if that life be surrounded by an atmosphere of kindness, self-control, courtesy and thoughtfulness for others. This life is assured to girls at Neshobe- the Camp of Happiness."

An almost identical statement is made for the camp for boys, Camp Otter. While camps vary in the statements they make about camp activities, many say definitely that they aim through various sports and duties to bring out certain qualities in the boys and girls. Character development is an important aim in numerous camps; Winnesheewaoka requires "refinement of manners, neatness of person, habits of order and punctuality."

By means of recreation, Pequawket, with countless other camps seeks to exercise "qualities of courage, persistence, discipline of self for the team - and smile at defeat or victory alike in the spirit of sportsmanship at its best."

" In the games, team work, fair play and self control are all-important factors. At the end of the season the tournaments show what each girl has gained in skill and sportsmanship, while a healthy competition keeps enthusiasm alive throughout the season." (Anawan)

Nature lessons teach character lessons as is shown in the statements of Camp Ogontz and Camp Algonquin:

" Enos A. Mills, one of the pioneers in Nature Study, defined it thus- 'Nature guiding is helping people to become happily acquainted with the life and wonders of wild nature.' In the summer camp lies a rich opportunity for the child to develop this happy acquaintance with all of Nature's realm, the birds, trees, flowers, stars, and insects. Many primal lessons of life may be taught here. There is no shame in the woods. Here we find the mutual dependence of all living things of flowers and bugs, as well as human beings. We learn to love every sound, the whisper of the pines,

the sleepy call of the katydid, the lapping of the water on the shore. We feel the infinite peace, a reverence of nature, a desire to protect rather than destroy." (Ogontz)

" The study of nature teaches the habit of close observation and that kindness wins the confidence of the bird and animal life and gives the boys a greater opportunity to study their daily life and habits."
(Algonquin)

A large number of camps use self-government in character building as does Camp Ogontz:

" The self government system is used in our camp. It is represented by a council formed by the leading girl from each cabin. In these council meetings of girls we have the training in self understanding and self directing which makes for permanent character growth."

" The most significant of these (awards) is a gold medal awarded to that boy who in each group has, in the opinion of the camp and council, been the best influence for right living during the entire camp season. This award stamps the recipient as one who has stood out from the beginning until the end of camp as an example of the best Red Cloud type." (Red Cloud)

Contact with the high ideals of the leaders and their personality builds character ideals that grow into values.

" Moral growth is dependent upon good companionship, days filled with pleasant and wholesome occupation, and the leadership of men whose own lives present worthy ideals to boys. Informal talks by the Directors and Masters are the basis of necessary ethical instruction." (Camp Moosilauke)

" The summer was truly a continual round of pleasures.

It could hardly be otherwise with a thoughtful director, an earnest council and a group of boys who were always willing to learn and follow advice. Algonquin affords a wonderful opportunity for the younger fellows to develop into good men of strong and upright character."
(Algonquin)

Religious

The majority of camps do not emphasize religious values. The usual statement is in reference to a change of program on Sunday, and the boys and girls may go to church if they wish. At Pequawket it is not compulsory but is a habit. A simple undenominational service is held some time during the day.

Some camps have risen to the great opportunity, and we find morning assemblies in such camps as Red Wing and Aloha, where the Bible is read, hymns sung, and prayer offered. Camp Otter has the morning service and a simple prayer to close the day. "The memory of the bugler's cornet carrying the familiar air of some gospel hymn to camper's ears just before prayers and taps, will linger long in the memory of boys."

The Baptist camp for boys expresses religious ideals in the following which was under the picture of a beautiful sunset: "To sit on the beach and watch the moon and the stars rise out of the sea, and to think God's thoughts after Him, are among the most wonderful experiences that ever come into a boy's life."

Under the picture of the Temple are these words:

"This is the Temple. The whole life of Ocean Park centers in this beautiful building. Here hundreds of lives, inspired by the highest ideals of Christian living, have gone out to greater service for America and the world. The Temple seats more than 1,400 people. The best preachers in America come here to preach and to teach."

Maranacook seeks to bring about a natural love of religious values:

"To aim at the creation of an atmosphere which will help every boy to be faithful to his home faith and training,

to have only a few religious observances, but those to be marked by simplicity, sincerity and the avoidance of all controversial ground, to interpret by daily example the religion of the Lord's Prayer and the Golden Rule, these are the aims of Maranacook. It is our custom to have a simple grace at meal time and to observe Sunday in religious service which will be interesting and helpful to boys of any religious communion, and by spending the day more quietly than the other days, at the same time avoiding dullness."
(Maranacook)

Many camps express religious feelings through poetry and through hymn singing, and often an original hymn sets forth the religious atmosphere of the camp. Winona does this through:

A Chant Out of Doors

" God of grave nights,
God of brave mornings,
God of silent noon,
Hear my salutation!

For where the rapids rage white and scornful
I have passed safely, filled with wonder;
Where the sweet pools dream under willows,
I have been swimming, filled with life.

God of round hills,
God of green valleys,
God of clear springs,
Hear my salutation!

For where the moose feeds I have eaten berries,
Where the moose drinks, I have drunk deep.
When the storm crashed through broken heavens-
And under clear skies- I have known joy.

God of great trees,
God of wild grasses,
God of little flowers,
Hear my salutation!

For where the deer crops and the beaver plunges,
Near the river I have pitched my tent;
Where the pines cast aromatic needles
On a still floor, I have known peace.

God of grave nights,
God of brave mornings,
God of silent noon,
Hear my salutation! "

(M. W. Camp Winona)

Specific Cases

A few camps are cited as examples of those that are accomplishing their plans for the development of a complete personality.

"Camp Monadnock was established in 1914 by the present Director with the aim of giving to a selected and congenial group of boys a summer in the woods and on the water, where they might gain strong bodies, the will to do things well, whether work or play, and a desire to be helpful members of a group."

The camp surroundings aid in making a "real camp".

"The camp's fine health record is partly due to an admirable combination of high altitude, exposure to fair southwest winds, invigorating pine-scented air and natural drainage". Other things add to health safety. "The water is tested regularly by the State Board of Health". There is a camp physician at call-service, and then there is a medical man living at the camp. The food is excellent and carefully prepared.

There are recreational and social values in the camping trips and the "Long Hike" made by many boys. These values with character values are found in the athletics. "The value of teamwork and the necessity for self-control and fair play are made the foundation of the moral instruction in athletics".

An incentive to good character is made through honors. "The boy who shows the best all-round spirit and endeavor and who co-operates most unselfishly with his camp mates and the Counselors, so that he is a positive influence, wins the honor in his division of having his name engraved on one of the of the permanent cups or on the shield."

Positive social values are expected through the leaders. "Their characters and personalities must be forceful to enable them to exert an influence for good. They must know how to guide, restrain and encourage as the individual nature of each requires."

Intellectual values are gained through instruction in campcraft, carpentry, photography, lifesaving and phases of scouting.

These values along with aesthetic values are realized through nature study and the making of a "Forest Garden". Experiments of various sorts are tried out here, plants are studied, and "with appreciation of their beauty should come an understanding of their place and function in the scheme of the outdoors".

The religious values emphasized seem to be limited to Sunday with a quiet day and simple services "with talks that apply directly to a boy's life."

A unique feature of this camp is a fortnightly report to the parents. "This serves two purposes- it keeps the parents in close touch with the boys' life at camp, and insures the counselors making a careful study of each one of his boys, for he must write an intelligent personal letter to the mother showing that he understands the boy and is working to develop him along the right lines.

" For years Camp Monadnock has given boys from eight to sixteen years of age, healthful, profitable and happy summers and has sent them back to their parents with a real gain in character, resourcefulness and physique. Life in the outdoors with wholesome companions and friendly men who foster the ideals of true comradeship

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very important document, as it contains the President's annual message to Congress. The letter is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

2. The second part of the document is a report from the Secretary of the Interior, dated January 3, 1862. It is a very important document, as it contains the Secretary's annual report to the President. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

3. The third part of the document is a report from the Secretary of the Treasury, dated January 3, 1862. It is a very important document, as it contains the Secretary's annual report to the President. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

4. The fourth part of the document is a report from the Secretary of the War, dated January 3, 1862. It is a very important document, as it contains the Secretary's annual report to the President. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

5. The fifth part of the document is a report from the Secretary of the Navy, dated January 3, 1862. It is a very important document, as it contains the Secretary's annual report to the President. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

6. The sixth part of the document is a report from the Secretary of the State, dated January 3, 1862. It is a very important document, as it contains the Secretary's annual report to the President. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

7. The seventh part of the document is a report from the Secretary of the War, dated January 3, 1862. It is a very important document, as it contains the Secretary's annual report to the President. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

is the opportunity Camp Monadnock offers to a boy during the important formative years of his youth. It cultivates in him a sense of responsibility, orderliness, cheerfulness in the performance of duty, love of nature, unselfishness- those qualities that are so necessary to a well rounded life." (Camp Monadnock)

A booklet of letters and excerpts from letters give evidence to the fact that the camp is realizing values as it plans. Parents wrote of the splendid physical condition in which boys returned from camp. Attitude and effort were changed or improved, as, "We noted a very great improvement in his general deportment, in his mental condition and his attitude toward life in general, and while, of course, part of this is due to increased age and experience, there is no question whatever but that you and your councilors aided that progress in a very great and satisfactory way."

The Dean of the Harvard Graduate School of Education, after a visit wrote of several favorable points and continued with, "The camp is ideally situated, and all the sanitary arrangements seemed to me to be admirable."

A goodly number of letters spoke of the fine type of leaders "who appeal so strongly to boys". One letter says, "He is full of praise for the camp, the director, councilors and boys." The value of learning under such men was mentioned also. "Then your reverential Sunday service with its pleasant gravity, that must always remain in the boys' minds wherever they go."

Camp Moy-Mo-Da-Yo for girls through a booklet, "Sparks from the Log" reveals many values that the girls receive. The girls themselves express what camp life should mean to them.

" 'M' should not only represent our achievement for this past summer, but it should be a talisman for the future, to hold us to the ideals which it represents at camp. And so, your wearers of the 'M' live up to the trust given you when you go forth under its colors and show that you are true Moy-Mo girls forever."
 " It is obvious that camp life is a sample of real life, for the same problems and duties that confront one here will be met often in the future. The camp 'M' becomes more and more each year a treasured prize to a camper."

The articles written by the girls brought out many times the values of learning, of developing character, of seeing the beautiful and realizing the sacred and holy. The following are key sentences to the true values of Camp Moy-Mo-Da-Yo.

" 'Twas interesting to see the trees getting smaller and smaller as we climbed until at last there were none."
 " Saw rocks, granite, rose and smoky quartz".
 " The clouds and their shadows on the hills were among the most beautiful pictures we had."

Hikes and trips in the rain were means of developing character values. They learned to enjoy themselves in spite of hardships. "The girls were all good sports and entered into songs, cheers and sports."

One girl pictured the value of camp friendships in a very true way: "Living in close contact with girls all day for two months, one soon finds out the beauty of each girl's character; a true blue friend is a wonderful thing to have- a friend who will stay by you, regardless of what may happen."

Still another article says, "It is next to impossible for a camper to live eight weeks at Moy-Mo and not realize that living and sharing with others is the greater thing for which camp is meant."

Religious and aesthetic values are combined with other values in a natural way. Poems with beautiful and holy thoughts are written by the girls, thus allowing them to release the creativity power of which they are at this period becoming aware. One poem is quoted as an example.

"A New Day"

" The sky is gray and over the lake
 The mist begins to rise;
 The glory of another day
 Unfolds before our eyes.
 The birds which all the long night through
 Have slept in bush and tree,
 Now wake, and then, Lord, doth ensue
 A hymn of praise to Thee."

Organization Camps

Example from Magic Casements

The Y.W.C.A. has started a movement for a new kind of program to be used in camps. It has been tried out successfully in a few camps under their supervision.

The purpose of the camps is to aid the girls in their growth in becoming "free, strong and effective persons", and "stir into life potentially vital impulses". "Sheer joy of living is what we are after, but we want this joy of living to last and to grow through a lifetime."

Magic Casements Reveals some of the higher values received through the camp programs. These programs are built around the interests of the girls. Each girl is given an interest card and asked to:

- " Please triple check chief interest, double check those in which you wish to participate, and single check mere interests.
1. SPORTS What kind?.....
 2. PAGEANTS Participant Observer
 3. WOODCRAFT Outdoor cooking Overnight hikes
 4. POETRY Original Read aloud Listen
 5. MUSIC Mandolin Lead Uke Group singing
 6. DECORATIVE ART Tie-dyeing Batik Woodcuts
 Clay modeling Sketching Basketry
 7. BOOKS Read Discuss
 8. NATURE LORE Stars Flowers Trees Birds
 Butterflies Rocks
 9. REST AND SLEEP
 10. FIRST AID
 11. DANCING Natural Clogging

Name.....Address.....
 Have you ever been to camp before?
 If so, what did you enjoy most?
 Please make suggestions for camp on the other side of this card."¹

In these camps creativity and voluntary action are allowed great opportunities for development. Girls are urged to think and plan for themselves.

Music affords aesthetic values in these camps, as one can see through the types of music rendered. The toy orchestra with its several parts played an arrangement of Mozart's Minuet from E^b Symphony, a sextette of girls sang "The Bells of St. Mary's", and "The Hope Carol" was tried by a group. One counselor wrote "I was pleased to find that 'I Will Give You the Keys', and 'Over Hill, Over Dale' were more popular than 'Chewing Gum', although that did come up." ²

¹ Perkins, Ruth. Magic Casements. p. 21.

² Ibid. p.46

Beauty is realized in nature, in the study of flowers, birds, trees and stars, and stories about them:

" The double star Mizar and Alcor, on the handle of the Big Dipper, was pointed out as the test for eyesight,¹ with the Indian legend about the Squaw and Papoose".

" A boat was also decorated with different kinds of trees, flowers and ferns which had been identified. During the evening program one member of the group, after stepping from the boat, danced an interpretation of the spirit of nature, representing it as beautiful but elusive, and therefore much to be sought for by each individual."²

" The girls were fascinated with the beauty to be seen in a flower by closely studying its parts."³

Another form of aesthetic values is found in the following:

" I never knew," says one girl, "that where you put a thing made so much difference. If it does in the arrangement of jugs, I am going to try it on the living room furniture at home."⁴

Recreational values find fulfillment in water and land sports. Water programs are planned that interest the girls in development in swimming and other activities.

" They played many group games for the sheer joy of playing; they played baseball for the fun of playing it more than for improved technique; they planned to be not so much a separate group as one which would take the initiative in starting games which would get the whole camp together for fun and frolic and the exhilaration that comes from group sports."⁵

Associations with other girls in interest groups, in group singing, the orchestra, the play and other ways, leave valuable memories with the girls. Through these they often gain new standards of living and higher ideals. Thus strong characters develop in this outdoor, wholesome atmosphere. The leaders try, too, to help the girls build right inner attitudes and outward behavior by forming right habits.

The whole system is permeated with intellectual values, and there is an undercurrent of religious values which is felt in a natural way by the girls, although not stressed.

1 Ibid p.48

3 Ibid p.52

5 Ibid p.86

2 " p.51

4 " p.123

FORECAST

"The greatest contribution that has been made to the education of the world, has been by America in establishing its summer camps."¹

The great increase in the number of camps, and the place they are filling in the life of young America are proof enough that camps have come to stay. America is awakening to the fact that these camps exist and that some are better than others.

The future of camps looks favorable, but the general public must see the dangers and help avoid them. The pure money making scheme should not be tolerated in camp work. Youth should be the center of interest for the camp owner.

There are dangers of poor leadership, irresponsible counselors, unsanitary conditions, and many other things which should be avoided. Greatest of all dangers are the "disvalues" youth may receive. Wrong emphasis may turn out a mechanically good person, a youth who is selfishly seeking values only to benefit himself.

However large these dangers loom up, and however serious they may be, there are always hopeful signs brought forward by the safe and sane thinkers of today.

Value-seeking Parents

The parents of youth are beginning to awaken to the fact that camps are influencing their boys and girls in their attitudes, ideals and actions. Hence the need arises for standards or tests that will guide parents in the choice of camps.

¹ Commissioner of Education of Great Britain

In the book on Summer Camps by Porter Sargent, there is an article, "Choosing a Camp". This gives the many things the parent should consider before deciding which camp should be chosen for his boy or girl to attend.

The following "Ten Tests for a Camp" was clipped from a daily newspaper:

" A camp for boys, or for girls, has definite and peculiarly favorable opportunities for education. In part these opportunities lie in camp environment, in the program, and in the attitude of the campers. When our son is ready for camp, I shall propose certain specific tests for the camp I am considering. Among these tests, I have chosen ten- not necessarily in order of importance- to set down here.

First: Is he safe? Will my son return to me? What are the health requirements for campers, counselors, cooks, and the whole personnel of the camp? What is the physical environment and equipment? What are the provisions to prevent, or care for, possible illness or accident?

Second: Does the camp maintain a high level of physical vitality? Does it aid in developing hygienic habits of living? Does it enable campers to keep well, to have the power, speed, endurance, and nerve control necessary for working consistently on a high level of accuracy and efficiency?

Third: Does the camp furnish a favorable opportunity for developing through satisfying practice, the qualities of a good citizen? Is there provision for initiative, leadership, co-operation, and intelligent obedience to authority? Is courteous consideration of the rights and obligations of others a part of everyday living?

Fourth: What are the opportunities for having vital contact with real people? Are the leaders genuine- what they pretend to be? Is there a kind of high, joyous seriousness in the spirit of the camp? What kind of talk goes on in camp when the campers or counselors are just talking?

Fifth: Is the program of activities well planned? Does it provide for individual differences? Is there well regulated freedom, attractive activities, free from hurry, strain, worry and envy? Can the camper get his satisfaction out of worthwhile activity well done, rather than by surpassing somebody?

Sixth: Does the camp provide new, or supplementary outdoor experiences? Does he have new experiences with flowers, birds and bugs, wind, rivers, and trees, with mountains, plains, and the open sky? Are these experiences guided enough but not too much?

Seventh: Does the camper develop a larger repertory of sports in which he can participate with increasing skill and satisfaction? Are some of these sports those which he can carry on later in life? Does the camp help him to get out of the 'dub' class in some activity?

Eighth: Does the camp foster the mental and emotional attitude of seeking, knowing, and understanding the beautiful? This beauty may be in generous, courteous, helpful acts, in music, in dramatics, in the rising sun or the starry heavens. Is the camp free from the hard-boiled attitude that considers a lover of the beautiful, a 'sissy'?

Ninth: What is the spiritual attitude of the camp? Is it free from cynicism, and superficial, smart sophistication? Is there a spirit of reverence for the true, the beautiful and the good? Is there able serious guidance in helping him think through the problems that confront him?

Tenth: Is the camp a happy place? Is there wholesome, manly comradeship free from sentimentality? Is there in everything the joy of being alive? Is there adventure and high daring in the fine art of living?

The one who takes from me my boy, or my girl, if I had one, must answer some such questions as I have set down. Finally, is there some one specific person in the camp who is personally responsible for my boy day and night, asleep or awake? Who is he?¹

Leaders

Leaders also are at work. Hundreds of interested educational leaders are studying youth and camps for the purpose of giving to youth the best possible camp opportunities that they may develop and grow to the best of their ability.

They are placing camps on an educational basis, not merely intellectual, but social, moral, ^{and} religious as well.

The center of interest of these leaders is the youth and they

¹ Fretwell, E.K., The Red Book Magazine.

are planning for him. The plans are not to develop an individual as an individual, but as a co-worker with others for the realization of the highest values and supreme purposes of life.

A few camps are attempting to work out these plans and, no doubt, others will be compelled to raise their standards. A recent movement is the Camp Directors Association. The following is put out in pamphlet form and enclosed with camp booklets. A note on the cover notifies parents that the camp sending it is a member of the Association.

"Basic Standards for Summer Camps"

" The Camp Directors Association, a national organization of more than four hundred members who are directors of camps, has zealously guarded the camping movement from commercialism and loyally maintained high moral and educational standards for camps. In order that these standards may be understood by parents and for those who may be contemplating the conduct of a summer camp, the following was adopted and is recognized as basic standards for summer camps.

In view of the responsibility brought by past achievement and recognition, we, as camp directors, wish to state our common and fundamental aims and standards, both for ourselves and all others who would undertake this important work.

Article I

We believe that the value of any camp depends, first of all, upon its directors. The individual camp is the outgrowth of the personality, vision, and ability of its directors, transmitted directly and indirectly through their helpers to every camper.

Article II

The physical fundamentals of a good camp are:

- Strict and intelligent attention to
- Sanitation
- Pure and sufficient water supply
- Clean, balanced and appetizing food

Safety in all activities
 Beauty and healthfulness of location
 Such thoughtful selection of equipment as shall secure for each camp whatever its director considers useful in carrying out his work for his campers.

Article III

Turning now to the higher purposes which the good camp fulfills, we believe that the good camp should apply to its work, as well as to its corps of helpers, three measuring rods: Health, Character, Joy.

- A. We believe that the good camp measures the value of its location, sanitation, food, equipment, personal relationships and programs in terms of Health.

It makes the inculcation of health habits an integral part of the camp program, and strives to have its campers attain good health as a durable and joyful possession, worthy of daily effort and attention.

- B. We believe that the good camp measures the value of its location, its equipment, personal relationships, and program in terms of Character.

It consciously and unconsciously develops in its campers the fundamental virtues, such as obedience to law for the good of the whole, resourcefulness, loyalty, tolerance, generosity, a desire to serve, leadership- in short, the qualities most needed for good citizenship.

- C. We believe that the good camp measures the value of its location, its equipment, personal relationships, and program in terms of Joy.

It secures happiness for the camp season. More than this, one chief effect is to enable our youth to re-value for themselves the various ways men employ to secure happiness. Thus the good camp educates for leisure, and for lifelong enjoyment of the durable satisfactions of life.

Article VI

We have the right to expect, even in the brief period of one season, some measure of benefit in each of these three points:

Superior health and the knowledge and will to serve it.

Mastery of the body. Joy and skill in its use both on land and in water, keenness of eye and ear, deftness of hand, senses alert in observation, hearts responsive to beauty.

Social consciousness and responsibility, modesty in victory and graciousness in defeat, resourcefulness and reliability, contentment with simplicity and readiness to serve and to endure.

We, the members of this Association, take upon ourselves our chosen task, the conscious work with Life itself. Let us ever measure our work by the achievement of more abundant Life for our campers, our helpers and ourselves."

Organizations such as the Y.W.C A. are developing camp programs on educational principles. "Magic Casements" by Ruth Perkins shows how successful such camps have been. No awards are given and success is measured in the "satisfaction that comes from achievement and from engaging in vital experiences with congenial companions, and not by receiving ribbons or banners or credits. The chief competition is that within oneself which means: increasing mastery in the realm of sports, crafts, and science; growing beauty because of discovering and obeying the laws of health; greater and greater understanding of people and of life; larger freedom by way of quickened minds and freed imaginations." ¹

¹ Perkins, Ruth. Magic Casements. p. 37

SUMMARY

Man is ever seeking things he desires. That for which he searches may be for mere satisfaction of his desires. In this case he desires pleasure for pleasure's sake. Any value thus derived is not lasting - it soon fades. The satisfaction comes only when he attempts to live up to his ideals. Value is achieved through the realization of ideals, such as ideals of beauty or character.

But values and ideals, so far as we know exist only in and for persons. Man is ever striving and, as Rufus Jones says, trying to "extend his world in ideal directions." Values, however, are not limited to the individual. There are values which are values for all people whether realized or not by every one. These values find their home in the Supreme Person. He is the source of all truth, beauty and goodness.

Values may be classified as instrumental and intrinsic. The former are aids in the realization of other values, while intrinsic values find value within themselves.

Instrumental values may be either natural, or economic, that is, they may be such values as air, heat, life processes, or those pertaining to the sustenance of life as money.

Intrinsic values are classed in two groups, lower and higher, by Doctor Brightman. The lower are, in a way, instrumental to the higher. In the lower, more dependent class are placed the values of recreation, bodily values, and those of association. Play is necessary to complete living and is

The first part of the paper discusses the importance of the

second part of the paper discusses the importance of the

third part of the paper discusses the importance of the

fourth part of the paper discusses the importance of the

fifth part of the paper discusses the importance of the

sixth part of the paper discusses the importance of the

seventh part of the paper discusses the importance of the

eighth part of the paper discusses the importance of the

ninth part of the paper discusses the importance of the

tenth part of the paper discusses the importance of the

eleventh part of the paper discusses the importance of the

twelfth part of the paper discusses the importance of the

thirteenth part of the paper discusses the importance of the

fourteenth part of the paper discusses the importance of the

fifteenth part of the paper discusses the importance of the

sixteenth part of the paper discusses the importance of the

seventeenth part of the paper discusses the importance of the

eighteenth part of the paper discusses the importance of the

nineteenth part of the paper discusses the importance of the

twentieth part of the paper discusses the importance of the

twenty-first part of the paper discusses the importance of the

twenty-second part of the paper discusses the importance of the

twenty-third part of the paper discusses the importance of the

twenty-fourth part of the paper discusses the importance of the

a help in the realization of all other values. Health is dependent upon it, and in turn it is dependent to a certain extent upon health.

Bodily values are an asset to growth in personality. Social values run high in play and through them one can trace the growing character and the wider outlook on life.

The higher values are the really worth while things that are eternal. They can be conceived as existing outside of the physical body. Absolute truth is never realized but ever leads on to more and greater truth. It adds meaning to the whole of experience and interprets in the light of the complete life. Beauty is found in art and nature if one seeks for it. The realization of true beauty stimulates the person to higher moral living and aids in creating a worship attitude. Character values are, in one sense, moral values. Man as a social being feels it his obligation to have a good character and in aiming for this ideal he brings into action his intellect and his ideals of a life purpose and social attitude. Religion is not ^{the} whole life but is an important factor closely related to other valuable parts. It gives added meaning and value to all experience.

The values are so closely intertwined that it is very difficult to separate them and say "this is an experience of beauty and this is an experience of truth".

According to the view put forth in this paper, all true value is found in God, and a life devoted to God is ever struggling to realize these values in order ^{to} fulfill God's will.

The adolescent period from the ages of twelve to twenty four, is marked by many changes, and offers many opportunities as well as difficulties in the realization of values. There is a great need for leaders and young people who understand youth, and who act as an example in seeking to realize values.

Nature plays an important part in the life of youth, and proper understanding of natural processes with the place they hold, should be available knowledge for every boy and girl. Again, they need careful guidance to keep the proper balance. Economic values should hold their proper place; play is important but should not overshadow higher values.

Social awakening in this period, brings with it its dangers as well as its blessings. Along with these great opportunities arise to aid youth in realizing truth, beauty, goodness and holiness in a natural way. The mind and soul are alert and hungry for these more worthwhile lasting values.

The emphasis placed on the fulfilling of life values should not be for selfish purposes, but, on the other hand, should lead youth out of himself to a life of service. He should be helped to learn to "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself".

Summer camps give wonderful opportunities to stress these ideals. Natural surroundings in most camps, afford fertile soil for the growth of other values. A few camps are attempting to train young people in the proper use of money and in other economic values. The majority of camps are called recreational, and do emphasize games, sports and



play, but also aim to realize other values through play.

Health, too, plays an important part in all camps; every possible safeguard is made, nurses, doctors, infirmaries, physical examinations, life-saving tests, pure food and water, plenty of exercise and sleep find a place in almost every camp.

Many camps are democratic in spirit and seek to bring out right relationships with all people, some cater to the rich, and others to the poor, newsboys, or orphans. Social values are emphasized through work and play together.

Some higher values are not emphasized to as great extent as are these lower values. Numerous camps offer tutoring in school subjects. Intellectual values are gained in a natural way through contact with the outdoors, while sports are often scientifically taught in large numbers of the camps.

The beauty of the outdoors holds strong appeal and leaves lasting impressions on the minds of the campers. A number of camps stress beauty in music and art. A smaller number aim to bring out fine qualities of character and values of religion. Where these are emphasized it is done in such a way that youth will not become morbid and introspective.

The future of camps looks very hopeful. Organizations and educational leaders see in camps a wonderful opportunity to enlarge the life of youth. Hence they are seeking to put camps on sound educational bases that they may contribute to the life and plans of communities. Camps solve and will continue to solve many of the problems of youth.

BIBLIOGRAPHY

- Brightman, E.S., An Introduction to Philosophy. New York: Henry Holt and Co., 1925.
- " " Religious Values. New York: The Abingdon Press, 1925.
- Cabot, Ella Lyman, Every Day Ethics. New York: Henry Holt and Co., 1906.
- Claggett, Ralph P., Christ in High School Life. New York: The Abingdon Press, 1925.
- Community Service Incorporated, Summer Camps, Municipal and Industrial. New York; 1920
- Edwards, Richard Henry,
Cutter, Ethel, A Life at Its Best. New York: National Board of the Y.W.C.A. of the U.S. of A. 600 Lexington Ave.
- Everett, Walter Goodnow, Moral Values. New York: Henry Holt and Co., 1918.
- Fish, Emma V., The Boy and Girl- Adolescent Period. Cooperstown, New York: The Arthur H. Crist Co., 1911.
- Fosdick, Harry Emerson, The Manhood of the Master. New York: Association Press, 347 Madison Ave., 1923.
- Foster, Eugene C., Making Life Count. New York: Missionary Education Movement of the United States and Canada. 1918.
- Gibson, J.E., On Being a Girl. New York: The Macmillan Co., 1927.
- Gray, Arthur Herbert, Men, Women, and God. New York: George Doran and Co., 1923.
- Griggs, Edward Howard, Moral Education. New York: B.W. Huebsch, 1906
- Grinnell, George Bird, Edited by Glover M. Allen. Harper's Camp and Scout Guide for American Boys. New York: Harper.
- Gurnhill, Canon J., Christian Philosophy. London: Longmans Green and Co., 1921.

- Jones, Rufus, Fundamental Ends of Life. New York: The Macmillan Co., 1924.
- " " Religious Foundations. New York: The Macmillan Co., 1923.
- Marks, Jeannette A., Vacation Camping for Girls. New York: 1913.
- Moxcey, Mary E., Leadership of Girls' Activities. New York: The Methodist Book Concern, 1920.
- Perkins, Ruth, Magic Casements. New York: The Womans Press, 1927.
- Register of Endorsed Schools and Summer Camps. New York: Good Housekeeping Magazine, 1916.
- Rogers, Ethel, Sebago- Wohelo Camp Fire Girls. Battle Creek: Good Health Pub. Co., 1915.
- Rowland, Eleanor Harris, The Right to Believe. Boston: Houghton Mifflin Co., 1909.
- Sargent, Porter Edward, A Handbook of Summer Camps. Boston: Porter Sargent, 2 copies 1925, 1927.
- Sisson, Edward O., The Essentials of Character. New York: The Macmillan Co., 1915.
- Slattery, Margaret, The Girl in Her Teens. Philadelphia: The Sunday School Times Co., 1910.
- " " A Guide for Teachers of Training Classes. Boston: The Pilgrim Press, 1912.
- " " Charm of the Impossible. Boston: The Pilgrim Press.
- Sorley, W.R., Moral Values and the Idea of God. New York: The Macmillan Co., 1921.
- Strickland, F.L., Foundations of Christian Belief. New York: Abingdon Press, 1919.
- Tracy, Frederick, The Psychology of Adolescence. New York: The Macmillan Co., 1921.
- Young, Howard Palmer, Character through Recreation. Phila. American Sunday School Union.
- Youth and Life Exhibit. New York: The American Social Hygiene Association.



ARTICLES

- Baker, S.J., "Summer Camps for Girls and Boys", Ladies Home Journal, 42:22, April 1925.
- Brockway, J.E., "General Objectives of a Summer Camp, other than Recreational". American Physical Education Review, 30:29-32, January 1925.
- Kleiner, A.R., "Y.M.C.A. Boys Camp, some Educational Problems and Values". Religious Education Magazine, 20:196-200, June 1925.
- Ryttenberg, Lucile R.
Mandelstam, "Practical Idealism in Summer Camps for Girls".
Religious Education Magazine, 20:185-187,
June 1925.
- "The Summer Camp as an Agency of Education". Religious Education Magazine, 20:178-179, June 1925.
- Whiffen, M.L., "Camping with the Girl Reserves". Religious Education Magazine, 20:192-196, June 1925.
- Wortley, E.W., "Some Results of Summer Camping as seen by a Camp Counselor". Religious Education Magazine, 20:190-191, June 1925.

THESES

- Asplin, Glen R., "The Objectives of Adolescent Worship", 1927.
- Baldwin, Edith C., "The Development of the Idea of God During Adolescence", 1927.
- Nutting, Elizabeth, "The Fine Arts Dynamic in the Religious Education of Youth", 1924.
- " " "An Approach to the Formulation of a Criterion of Values with Special Reference to its Significance for the Religious Educators of Adolescents", 1926.
- Seaman, Marion, "The Curriculum for Middle Adolescence", 1926.

MANUALS

Boy Scouts of America. New York: The Boy Scouts of America.

Camp Fire Girls, The Book of the Camp Fire Girls. New York: Geo. H. Doran Co., 1913.

Canadian Girls in Training. Toronto: The National Girls' Work Board of the Religious Council of Canada.

" " " " The Girl's Own Book. " " "

Girl Scouts, Campward Ho! New York: Girl Scouts Inc. 1920.

Manual for Tuxis Boys. National Boys' Work Board of the Religious Education Council of Canada, 1922.

Scouting for Girls. Official Handbook of the Girl Scouts, New York: National Headquarters Girl Scouts Inc., 1924.

Sparks from the Log. Moy-Mo-Da-Yo- Camp, Cornish, Me.

Young Mens Christian Association, Handbook for Comrades. New York: Association Press, 1920.

Young Womens Christian Association, The Girl Reserve Movement. New York: The Womans Press.

CAMP BOOKLETS

Abnaki, (YM), North Hero, Vt.
Algoma, (B), Oshkosh, Wis.
Algonquin, (B), Ashland, N.H.
Aloha, (G), Fairlee, Vt.
Anawan, (G), Meredith, N.H.
Becket, (YM), Becket, Mass.
Cathedral Pines, (G), Winthrop, Me.
Cedar Hill, (GS), Waltham, Mass.
Chequesset, (G), Wellfleet, Mass.
Chipeta Trail School, Estes Park, Colo.
Chocorua, (B), Tamworth, N.H.
Cotuit, (G), West Barnstable, Mass.
Cowasset, (G), North Falmouth, Mass.
Dan Beard Outdoor School, (B), Hawley, Pa.
Farwell, (G), Wells River, Vt.
Idlepines, (G), Barnstead, N.H.
Keewaydin-Beenadeewin Wigwam, (G), South Fairlee, Vt.
Keewaydin-Dunmore Wigwams, (B), Salisbury, Vt.
Keewaydin-Songadeewin Wigwams, Barton, Vt. (G)
Keewaydin-Timagami Wigwams, (B), Timagami, Ont., Canada.
Kill Kare, (B), St. Albans Bay, Vt.
Kineowatha, (G), Wilton, Me.
Lake Sunapee Summer School, (B), Blodgett's Landing, N.H.
Lauderdale, (G), Cambridge, N.Y.
Lochearn, (G), South Fairlee, Vt.
Maqua, (YW-Magic Casements), Poland, Me.

Maranacook, (B), Readfield, Me.
Medomak, (B), Washington, Me.
Megunticook, (B) Camden, Me.
Mohawk Lodges, (B), Huntington, Mass.
Monadnock, (B), Jaffrey, N. H.
Moosilauke, (B), Pike, N. H.
Moy-Mo-Da-Yo, (G), Cornish, Me.
Mystic, (G), Mystic, Conn.
Neshobe, (G), South Fairlee, Vt.
Niqueenum, (G), Bridgewater, N. H.
Nokomis, (B), Harrison, Me.
O-At-Ka, (Ch-B), East Sebago, Me.
Ogontz White Mountain, (G), Lisbon, N. H.
Otter, (B), Pittsburg, N. H.
Pequawket, (B), Conway, N. H.
Pine Grove, (C), Billerica, Mass.
Pine Tree, (G), Pocono Pines, Pa.
Pinnacle, (B), Lyme, N. H.
Pioneer Youth, (C), Pawling, N. Y. (Article)
Quannacut, (YW-Magic Casements), Pine Bush, N. Y.
Quanset, (G), South Orleans, Mass.
Quinebeck, (G), South Fairlee, Vt.
Red Cloud, (B), Brackney, Pa.
Red Wing, (G), Brackney, Pa.
Royal Ambassador, (CH), Ocean Park, Me.
Sargent Camp Club, (G), Peterboro, N. H.
Sea-Line, (G), Portsmouth, R. I.

Sebago Wohelo, (G), South Casco, Me.
 Skylark, (B), Billerica, Mass.
 St. Ann's, (CH), Isle La Motte, Vt.
 Sunapee Tutoring, (G), Newbury, N. H.
 Sunset, (CH), Plattekill, N. Y.
 Taylor, (YM), High Bridge, N. J.
 Teela-Wooket, (G), Roxbury, Vt.
 Timanous, (B), Clayton, N. Y.
 Wahtonah, (G), Brewster, Mass.
 Wallula, (B), New London, N. H.
 Walpole Tutoring, (C), Walpole N. H.
 Watatic, (G), Ashburnham, Mass.
 Waukeela, (G), Conway, N. H.
 Wawenock-Owaissa, (B), South Casco, Me.
 Wikakowi, (G), Northfield, Vt.
 Wildmere, (B), Harrison, Me.
 Winape, (B), East Charleston, Vt.
 Winnecowett, (B), Ashburnham, Mass.
 Winneshewauka, (G), Lunenburg, Vt.
 Winona, (B), Denmark, Me.
 Wohelo, (CFG), Cedar Rapids, Iowa.
 Wyonegonic, (G), Denmark, Me.
 Yukon, (B), Winthrop, Me.

(B). Boys'	(YW). Y.W.C.A.
(G). Girls'	(CFG). Camp Fire Girls
(C). Coeducational	(GS). Girl Scouts
(CH). Church	
(YM). Y.M.C.A.	

BOSTON UNIVERSITY



1 1719 02487 1073

NOT TO BE TAKEN
FROM THE LIBRARY

